Fr. Julio Meinvielle, C.S.Sp.

The Jew in the Mystery of History

El Judío en el Misterio de la Historia

Gpt 5.1 Pro Translation

THE JEW IN THE MYSTERY OF HISTORY

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FROM THE SIXTH EDITION OF CRUZ Y FIERRO

AUTHORED BY
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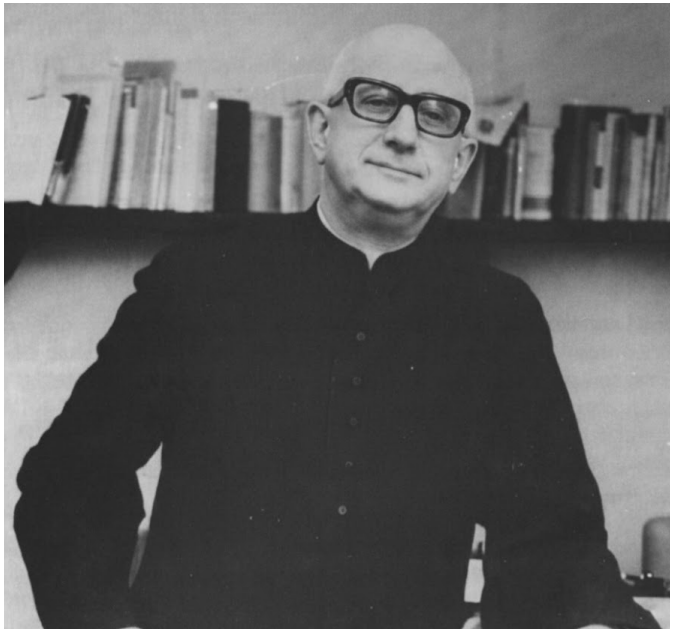

FATHER JULIO MEINVIELLE

IN MEMORY OF FATHER JULIO MEINVIELLE

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AD LECTOREM

This volume presents a complete English translation of Fr. Julio Meinvielle's *El Judío en el Misterio de la Historia* (sixth edition, 1982), prepared for research in the fields of Church history, antisemitism studies, political theology, and the intellectual history of twentieth-century Latin American Catholicism.

The translation is offered strictly to document and facilitate critical academic study. It does not constitute an endorsement of the positions articulated by the author, nor should it be construed as promoting any particular ideology or interpretation.

This translation serves as a humble aid for those not learned in the Spanish language. It cannot and does not replace the original work. For all scholarly purposes, the Spanish edition remains the authoritative text, and all citations must refer to the original prototype as the definitive source.

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In servitium scientiae et veritatis.

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PROLOGUE TO THE SIXTH EDITION

I.

Here is a profoundly serious book. And if that assertion seems obvious given the eminent capacity of the author, it is not so, however, in view of the nature of the subject treated.

So much has been said and written about the persecution of the Jews; minds have been so sensitized by the specter of totalitarianism; public opinion has been so conditioned by the supposedly constant threat of antisemitism; and so much has been fantasized about the supposed resurgence of the Third Reich, that it is impossible to approach the Jewish problem critically without being accused on the basis of repeated a priori judgments.

The first and unavoidable one is that of "Nazi," and it seems that Nazism is only of concern insofar as it is anti-Hebraic. Never is it recalled, when the admonitions arrive, that Nazism hated Christ and Catholicism; nor do those who so enjoy ostentatiously repudiating National Socialism ever invoke its manifest rejection of the Cross and of the Church, a rejection whose paradoxical similarity with certain rabbinic prescriptions has not failed to attract the attention of some observers. But furthermore, whoever objects to, questions, or judges Judaism will be labeled a "pamphleteer" and, if

possible, a madman. No one would ever dare concede to such a person the attributes of soundness and of scientific knowledge.

Such being the situation—and we expressly include Argentina and this work in the situation described—let our initial observation stand: here, in effect, is a serious book. It is written with the methodological rigor of the sciences, with the lucidity of one who serves the Truth, and with the necessary charity implied in that phrase of St. Augustine: "Kill the error, love the one who errs." Each thesis has a complete foundation and a solid support. The reader will not find the least trace of heterodoxy, nor vain passions, nor arbitrary or fantastical positions. Nor will one find resentful or aggressive attitudes, those that cloud the understanding and twist conduct.

Meinvielle knew very well what he was saying. His theological wisdom was the fruit of effort and of a gift of intelligence. With it he made the whole course of the ages intelligible. His rigorous political and social information supplied him with the necessary elements to show reality with all its harrowing miseries, but also with its hidden hopes.

He could then mercilessly draw back the veil of new and old "cleverly devised fables" (2 Peter 1:16); and like the best apologists, he wrote with faith, convinced that—though persecuted and besieged—history will culminate in the triumph of the faith. But precisely in the mystery of History—of history theologically understood, which is the only way to understand it—he found the reason and the key to the Jew.

II.

The book consists of four fundamental parts. In the first, "The Jew According to Catholic Theology," Meinvielle begins by centering the analysis at its exact point, that is, in and from the

theological sphere. Those who see in Judaism merely a political, economic, racial, or cultural question are mistaken. Though it is undoubtedly all of these, it is not reducible to them, nor must the accidents be confused with the essence. Judaism is, above all, a theological question. Only theology can unveil for us the drama and the enigma of the greatest and most wretched lineage on earth: the lineage that was chosen and that prevaricated; that of the fidelity of Abraham and the betrayal of Judas; that of Ishmael and Isaac, of Esau and Jacob; the lineage that engendered Mary and that killed the Redeemer.

From then on, from the ineffable crime of Calvary, there remain only two opposite paths: the Christian and the Jewish. But also, from that moment, the Jews are "theological enemies," with a "universal, inevitable and terrible" enmity from which Christians must take care and defend themselves. Moreover, they are obliged to do so "until the mercy of God determines the time of reconciliation." Reconciliation will only take place—it is well to recall this in this age of unheard-of eclecticisms—when the Jews recognize, accept, and fervently love Our Lord Jesus Christ. Surely, the principal reason why the Church has been fostering ties with the Jews must be to contribute to this recognition, to this penitential submission, and to this repentant love. But if this purpose does not mean, for Christians, a non-renounceable mission, then such ties will not only be fruitless for them, but will become dangerous for their spiritual integrity, as in some cases is already occurring.

In the second part, "The Jew and Christian Peoples," four extremely grave and certain accusations are formulated: "1. how the Jews, driven by a satanic hatred, seek the destruction of Christianity; 2. how they conspire against the Christian states that give them shelter; 3. how they appropriate the goods of Christians; and 4. how they exterminate them, taking their lives whenever they can." It is

useless to insist—for anyone not disposed to a receptive and serene reading—that these formulations are not inventions, nor are they motivated by hatred; nor do they constitute an incitement to antisemitism, which the author explicitly and categorically condemns with the authority of the Church.

Fr. Meinvielle does no more than quote, on the one hand, the Talmud and representative Jewish authors, pointing out the tricks they have invented to avoid its genuine reading and dissemination—such as the case of the Israelite Synod gathered in Poland in 1631, or the conspiracy against the work of Fr. Pranaitis, who was finally assassinated.[1] But, on the other hand, Fr. Meinvielle bases his accusations on the very word of the Gospel and of the Church, on those unequivocal documents in which the magisterium indicated Jewish perfidy and dangerousness, the pressing need to seek their conversion, and at the same time to preserve oneself from their negative influences.

The third part, "The Jew and De-Christianized Peoples," could serve as a response to a basic question, sometimes formulated with suspicious naiveté: what have the Jews done? What, over time, are their works and their fruits? The true answer leads us to the mystery of iniquity. For when one investigates human events, behind iniquity there always appears the Jew.

We are not referring to individual cases; it is not this or that Israelite who might be pointed out—meritorious, self-sacrificing, or sinful like any contingent being—who is the target of such assertions. It is the Jewish spirit, the worldview, and the Jewish program which has been unfolding implacably.

From the earliest persecutions of Christians—consult the Acts of the Apostles, the Acts of the Martyrs, the confessions of the apologists—down to the present assaults of Zionism, it is a constant and proven fact that the meaning of the World Anti-Christian

Revolution is Jewish, just as its plans, principles, and protagonists are Jewish.

The triumphant spirit of the Renaissance and the Reformation was Jewish, the inspiration that animates Freemasonry is Jewish; Capitalism and Communism are Jewish creations, and the crisis that today assails the Church through the combined forces of Progressivism and all desacralizing currents is a Jewish machination.

Journalistic sentimentality will not now come to remind us of this or that invention or this or that benefactor of Hebrew origin. That is not what our question was aiming at, nor is it— as we have seen—the essential answer that history objectively gives us. The truth is that the factual has been absolutized, but those who have opted for that path turn their backs on certain facts when these do not harmonize with their own ideological artifices.

The fourth part, "The Jews in the Mystery of History and Eschatology," reunites us once more, in a happy culmination and synthesis, with the first theological principles. History is not understood without God, for He is the Lord, the Author, and the Axis of the ages. The meaning of the passage of time is not given—as historicisms would have it—by the supposed distance between a simian origin and a future of continuous progress, but by "the time required for peoples to embrace the Christian faith." Only in their convergence in Christ do men and nations find their historical meaning. And this holds in a most particular way for the Jews.

They will undoubtedly be converted at the end of the journey; but that journey they will travel—and have been traveling—sowing the seeds of subversion and ruin, corrupting everything. They will wander along the paths of the world—humiliated and humiliating—until they adore the One to whom they did not wish to grant even an instant of repose. It is their punishment and their guilt. And it is the spur for Christians to practice the good and to wage the

good fight. For Fr. Meinvielle rightly says that "it is necessary to shake off with virile energy this deadly domination by affirming and consolidating Christian life in the peoples and directly repressing Jewish ambushes with the frank and resolute tactic of the sword." That is, by protecting and strengthening the Natural Order with the legitimate and responsible resources of Justice.

Among us, the reissue of this book could not be more timely. At the moment of writing these lines, Argentina has already been battered before various international forums for supposed antisemitic activities. In the name of human rights, duties toward Truth, toward the sovereignty of nations, and even toward God, are violated with impunity.

This is not the first time that such a thing has occurred, but today the paradox is intolerable. And we say paradox because, strictly speaking, it is our country that is invaded, taken over, and chosen by Jewish Power for its own benefit and strategic convenience. To affirm this we need not appeal to any esoteric Patagonian plan nor to disputed protocols. It is the Jews themselves who have asserted it, with greater or lesser subtlety. It is the Jews themselves who daily make evident—through the communications media, industries, banks, businesses, professionals, trades, enterprises, lodges, consortia, and a very long et cetera—the intricate network of occupation that they have extended over the Nation. Nor do we need to rely on the authority of "reactionary" thinkers; let certain writings of Sarmiento be read, and even of La Nación of Mitre, and one will understand the continuing relevance of their severe warnings and objections regarding the Jewish presence in our land.

The Fatherland has known how to wage a hard war against Marxism. The Armed Forces destroyed its formations in heroic confrontations; but both the nourishing sources of the evils and their toxic fruits must still be overcome. And it is here that the need to

know Judaism imposes itself, for two errors must be carefully avoided in any evaluation made of Marxism.

The first consists in explaining it as a social, political, and economic phenomenon; and the second, in believing that this phenomenon is in open opposition to Capitalism. Nothing could be further from the truth. To reduce Marxism to a cultural expression —however true that affirmation may be—is to confine oneself to pointing out its consequences while refusing to seek the cause. And the cause of Marxism is none other than the proud apostasy of the creature before the Creator, the impious capitulation of the soul before matter, the desertion of Eternity, the errant flight from the Cross in search of thirty pieces of silver. Marxism is the deicidal madness which, after intoning the criminal "requiem aeternam Deo," culminates in "homo homini Deus." Once God is dead, man is the only god for man.

For this reason Marxism—which can be understood theologically, or not understood at all—could only be a Jewish creation. For the Jew embodies, as an inescapable mission, the perfidious will to subvert. He is the crime of Cain, the freedom of Barabbas, and the betrayal of Judas; he is the blind "non serviam" of Lucifer.

Those postwar minds, so enamored of statistics and opinion polls and so ready to simplify everything, owe us an explanation. For from Marx to Timerman, the long and seemingly endless list of communist revolutionaries is substantially composed of Jews. Surely, in this age of measurable reasons, no one will attempt to stammer a merely casual explanation.

One must therefore accept, and as a kind of confession, the thesis that so many Jews themselves defend: "Judaism is the father of Marxism and of Communism."

With regard to the second error mentioned, its correction demands the same theological perspective. Capitalism, the Power of Money, the sordid eagerness to possess gold, is nothing other than the other undeniable feature of Jewish nature.

From the desert night of faith which moved them to adore a golden calf (Exodus 32:4) to the conspiracy of the Sanhedrin, the most fitting image of the Jew continues to be the Iscariot: for money, one is capable even of crucifying Love.

Since then, subversion and money have marched in intimate union. "Dung of Satan" is what Papini calls money, and it is understood that the excrement of the devil can satisfy only his children, the Jews, according to a forgotten teaching of Christ (John 8:44).

True history silently demolishes all fictions, and the myth of Communism standing at the antipodes of the possessors and the powerful yields, displaced by the undeniable fact that all Marxist revolutions have been and are financed by Jewish plutocracy. Argentina was no exception in this, and the famous "Graiver case" can only be explained within this universal and theological context. It is the age-old Jewish conjunction—subversion and money—that has once again been fulfilled in triumph.

And there remains yet a third error to be corrected, perhaps the most contagious: the foolish supposition that liberal Democracy is the antithesis of Communism, and that the latter is combated with more democracy. Concrete examples speak so clearly to us on this point that theoretical concepts may be dispensed with.

It is enough to cast an eye over Europe, where Communism has taken possession precisely when it ceased to be a Passion—as Gómez Tello noted—to become an electoral marketplace. It is enough to look toward America or toward ourselves.

PROLOGUE

Let it be understood once and for all that democracy is the vulgar go-between of International Communism. It is the natural, inevitable, obligatory path that leads to Bolshevik terror; it is the logical bridge that Marxism needs in order to cross over and establish itself.

Marx and Engels, Lenin and Trotsky, Mao and Stalin, Castro and Allende, and every international, congress, or communist party that has met until today have affirmed this with complete naturalness. "The first step of the Workers' Revolution is the conquest of Democracy," says the "Manifesto." "The democratic republic is the most direct approach to the dictatorship of the proletariat," explains Lenin in "The State and Revolution." And it has been fulfilled with a precision that many have forgotten.

Were it not the "great Western democrats" who delivered half the world to red barbarism at Yalta and Potsdam? Was it not democracy that allowed and cheerfully looked on as the bloody triumph of the hammer and sickle took place in Russia, Poland, Hungary, Slovakia, Vietnam, or America? Was it not the democrat Lanusse who summoned to Power the Great Responsible Party of subversion, whose ranks of criminals spat on our soldiers, while by the work and grace of the "unappealable verdict of the sovereign people" the presidential staff was handed over to the "carpet man" of the true victor? In view of the possibility that the same errors will be repeated, we consider it necessary to recall what Marxism did in those years of the most voted, most applauded, most democratic government that the country ever boasted of having known.

No one can deny this terrible assertion: Marxist guerrillas sank their claws into our Fatherland under the auspices of pure liberal democracy. And at the hour of the "feast of the corrupt," Democracy summoned them all, and the Synagogue did not fail to

attend the sinister gathering. Behind iniquity stands the Jew. And he will also stand, when God so disposes, behind Glory and Grace.

Meanwhile, however, we are bound by the duty to fight, not to let ourselves be deceived, to know and understand, to keep watch and to be vigilant, to resist with courage and wisdom.

To all this and much more, this formidable book of Fr. Julio Meinvielle urges, helps, and guides us—this book that no Argentine ought to fail to read, especially if he proudly considers himself a militant Catholic at the service of Christ the King.

ANTONIO CAPONNETTO

Buenos Aires, March 25, 1982. Annunciation of Our Lady.

PROLOGUE TO THE FIRST EDITION

It is impossible to conceal that the subject of this book is extremely difficult and extremely passionate.

Difficult, because the Jewish people fill the whole history of God and of men. What period of history can be written without mentioning this people? Without mentioning this people—either glorifying or condemning it—but one is compelled to speak of it. "There are two mysteries of history," a Jewish writer has said (Edmond Fleg, *JÉSUS RACONTÉ PAR LE JUIF ERRANT*, p. 177): "Jesus is a mystery as Israel is a mystery! And when you put these two mysteries together, do you wish me to tell you what happens? There is a third mystery, more mysterious in itself than the other two!"

Passionate, because who can concern himself with the Jew without a feeling of admiration or disdain—or of both at once? A people that one day brought us Christ, a people that rejected Him, a people that insinuates itself into the midst of other peoples not in order to live with them, but in order imperceptibly to devour their substance; a people always dominated, but a people always filled with an insolent desire for domination.

All the more passionate now, because the domination of this people—here and everywhere—each day becomes more effective.

For the Jews dominate our governments as creditors dominate their debtors. And this domination is felt in the international politics of peoples, in the internal politics of parties, in the economic direction of countries; this domination is felt in the ministries of Public Instruction, in educational plans, in the training of teachers, in the mentality of university students; Jewish domination is exercised over banking and over financial consortia, and the entire complex mechanism of gold, of foreign currencies, of payments, unfolds inexorably under this powerful control; the Jews dominate the world news agencies, the newspapers, magazines, and pamphlets, in such a way that the masses forge their mentality according to Jewish patterns; the Jews dominate the wide sector of entertainment, and thus they impose fashions, control brothels, and monopolize the cinema and radio stations, so that the customs of Christians are molded according to their impositions.

Where do the Jews not rule? Here, in our country, what vital point is there in our sphere where the Jew is not profiting from the best of our wealth while at the same time he is poisoning our people with the most harmful of ideas and amusements? Buenos Aires, this great Babylon, offers us a typical example. Each day its progress is greater, and each day the Jewish power within it is also greater. The Jews control here our money, our wheat, our corn, our flax, our meat, our bread, our milk, our nascent industries, everything that can bring profit, and at the same time they are the ones who sow and foster dissolvent ideas against our Religion, against our Fatherland, and against our Homes; they are the ones who foment hatred between Christian employers and Christian workers, between bourgeois and proletarians; they are the most passionate agents of socialism and communism; they are the most powerful capitalists in every dance hall and cabaret that infests the city. One might say that all the money that the Jews wrest from us—out of the fertility of our soil

and the labor of our hands—is later invested in poisoning our minds and corrupting our hearts.

And what we observe here is observed everywhere and at all times. Always the Jew, driven by the frenzy of world domination, seizes the wealth of peoples and sows desolation. For two thousand years the tenacity of his race has been at this task, and now he is on the point of achieving effective universal domination.

And to think that this proscribed people, which, without assimilating, lives mixed among all peoples, through the most diverse vicissitudes, always and everywhere intact, incorruptible, unmistakable, conspiring against all, is the greatest lineage on earth!

The greatest lineage, because this lineage has an indestructible history of six thousand years. The greatest lineage, because from it Christ took flesh, Christ the Son of the living God.

Well then, this people which—here and everywhere, now and in the twenty centuries of Christian civilization—fills everything despite being an infinitesimal minority: what origin does it have, how and why does it perpetuate itself, what lot is reserved for it in history, what attitude must we take toward it? This is what I hope to explain in the following chapters.

Explain, I say, because these pages aim to be an explanation of the Jew, and in this case the only possible one: a theological explanation. Theology is the science of the mysteries of God. The mysteries of God are the inscrutable judgments of the Most High which become known to us when He deigns to reveal them. Without His revelation we could never even catch a glimpse of them.

Now then, the Jew, as Catholic theology teaches, is the object of a most special vocation from God. Only in theological light can the Jew be explained. Neither psychology nor the biological sciences, nor even the purely historical sciences can explain this problem of the Jew, a universal and eternal problem that fills history

in all three of its dimensions; a problem which, by its very nature, demands a universal and eternal explanation, one which holds today, yesterday, and always. An explanation which, like God, must be eternal—that is, theological.

Must it be stated that these lessons, which touch a burning problem to the quick, are not, in themselves, intended to justify either Semitic or antisemitic action? Both terms tend to reduce a problem that is deeper and more universal. In the Jewish problem it is not Shem against Japheth who struggles, but Lucifer against Jehovah, the old Adam against the new Adam, the Serpent against the Virgin, Cain against Abel, Ishmael against Isaac, Esau against Jacob, the Dragon against Christ. Catholic theology, while shedding light upon "the wandering mystery" that every Jew is, will indicate the conditions of coexistence between Jews and Christians, two brother peoples that must live separated until the mercy of God disposes their reconciliation.

Buenos Aires, 1936.
JULIO MEINVIELLE.

PROLOGUE TO THE THIRD EDITION

The first edition of this essay is now more than twenty years old. But its position has not changed in the slightest. Nor can it change. In examining the root of the Jewish problem—which is a problem as fundamental as history itself—we have sought above all to determine that root. And it is not in economics, nor in politics, nor in sociology, nor in anthropology, but uniquely in theology. The Jewish people is a sacred people, chosen by God from among all peoples to fulfill the salvific mission of humanity, namely, to bring us in its flesh the Redeemer. And this people has become, in part, unfaithful to its vocation, and thus fulfills in humanity the sacred and diabolical mission of corrupting and dominating all peoples.

This book seeks to be a meditation—a simple meditation—on this precise point, in order to highlight it in all its force and make it penetrate the distracted mind of modern man.

The study of this point has led us to introduce into this third edition a fourth chapter, entitled "The Jew in the Mystery of History," in which the exceptional role that falls to the Jew in history and in eschatology is considered. This consideration is also theological in nature, based on the exegesis of chapters nine, ten, and eleven of the Letter of St. Paul to the Romans.

In adding this new chapter we took great care not to remove anything from what came before. Nevertheless, the general point of view with which the problem appeared to be approached throughout the book was, as it were, transported to another level, which made it less polemical. For this reason, we preferred to change the title under which the first and second editions appeared, and to give this third edition the title of the new chapter. Thus, in effect, our book *The Jew* will from now on be called *The Jew in the Mystery of History*.

Since the disagreements between Jews and Christians over the perversity of the Talmud—the true and only sacred book of the Jew—have persisted up to now, we have used for this edition the famous book of I. B. Pranaitis, *Cristo e i cristiani nel Talmud*, in which its author reproduces photographically the Hebrew text of the places where the Talmud refers to Christ and to Christians. By way of example, and so that the reader may have an exact idea of the value of Pranaitis's book, we reproduce in this edition photographic copies of some pages of that work.

The variants we have introduced in various passages of the present edition do not in the least affect the content, but rather seek to reinforce it.

Buenos Aires, on the feast of the Holy
Apostles Peter and Paul, 1959.
JULIO MEINVIELLE.

PREFACE
DOCUMENTS–PATERNITY EDITION

On November 8, 1963, a draft document on "the attitude of Catholics toward non-Christians, especially the Jews" was distributed among the Fathers of the Second Vatican Council. In that draft schema homage is rendered to the Jews, not as a race or as a nation, but as the Chosen People of the Old Testament. It is also underlined that the part played by the Jewish leaders of the time of Christ in the Crucifixion does not exempt all humanity from guilt, and that it is not just to qualify that people as "deicide," nor to consider it "accursed" by God. The document thus points to the bowels of mercy that the Church has had for the Jews. Strictly speaking, there is nothing new in this: the Church has always shown bowels of mercy, and the Sovereign Pontiffs have continually demonstrated such kindness in both deeds and words.

But the problem is not posed from the point of view of the Church, but of the Jews, who, by rejecting Christ and His Message, have made themselves enemies of the peoples by preventing their evangelization. This is precisely the reproach that St. Paul addressed to the Jews of his time when he wrote (1 Thessalonians 2:15–16): "… the Jews, who killed Jesus and the Prophets, and who persecute us,

displease God and are against all men, for they hinder the preaching to the Gentiles so that they may be saved."

The Jews have set themselves up as enemies of the name of Christ and of the Christians who manifest this Name. This is a fact, and history proves it. Despite all this, Christians are obliged to love the Jews and to seek their salvation. Here lies the meaning of the document of the Second Vatican Council in favor of the Jews. Considering the attitude of the Church toward the Jews and that of the Jews toward the Church, this book seeks to uncover the essence of both attitudes.

Buenos Aires, March 7, 1964, feast of St. Thomas Aquinas.
JULIO MEINVIELLE

PREFACE
TO THE PRESENT EDITION

On the coming second of August, the third anniversary of the disappearance of our master, Fr. Julio Meinvielle, will be completed. We present this fifth edition of his key work, which splendidly sums up the struggle of his entire life, consecrated to the Reign of Christ and of His Church.

Another great fighter and erudite theologian, Fr. Leonardo Castellani, was thus able, with good reason, to write, when dedicating to him a copy of *Los Papeles de Benjamín Benavides*:

"To Dr. Julio Meinvielle, Priest, who wrote a book on the Jewish problem, the best that I know." (Buenos Aires, 12-18-67).

In this edition, completely revised in order to preserve faithfully the original text, we have corrected numerous typographical errors that had slipped into previous editions and have once again checked all the citations of Scripture.

In homage to the Thomism of Fr. Julio—which he considered a true "grace"—we have added, as Appendix II, the complete translation—published for the first time in Argentina—of *De regimine Iudaeorum* of St. Thomas, to which the Father explicitly refers in the text (see pages 27 and 53).

With this new edition we believe that we have thus carried out a work useful for the two great loves that its author had: the Church and the Fatherland.

Buenos Aires, June 21, 1976, feast of St. Aloysius Gonzaga.
CRUZ Y FIERRO EDITORES.

Jews and Gentiles, you have no other name in which you can obtain Salvation than the name of Jesus. (ST. PETER in the Acts of the Apostles 4:12).

Only in faith and in love of Christ can your reconciliation be attained.

In the measure in which you separate yourselves from Christ, you increase the burden of your faults and you also increase your mutual enmity.

Christ is the Greatness and Union of Jews and Gentiles, for Emmanuel was given to us as Peace for men of good will.

CHAPTER I
THE JEW ACCORDING TO CATHOLIC THEOLOGY

The Jew is not like other peoples, which are born today and perish tomorrow, which create an admirable civilization limited to a particular point in time and space. Let us recall the great empires of the Egyptians, the Assyrians, the Persians, the Greeks, and the Romans. Their glory was the glory of a day.

The Jewish people, a tiny portion set at the crossroads of East and West, is made small in order to bear the mystery of God through the centuries, and to bear this mystery engraved in its flesh.

It must not create a civilization, because that is human, and to it the divine is reserved.

It is the theological people, which God creates for Himself. Moses tells us in Genesis how the Lord God, two thousand years before Christ, calls the Patriarch Abraham, who lived in Ur of the Chaldeans in Mesopotamia, and says to him:

1. Go forth from your land, and from your kindred, and from your father's house, and come into the land that I will show you.
2. And I will make of you a great nation, and I will bless you, and will make your name great, and you shall be blessed.

3. I will bless those who bless you, and I will curse those who curse you, and in you all the families of the earth shall be blessed. (chapter 12).

The Jewish people, the son of Abraham, thus has its origin in God, because He chooses it from the rest of humanity and because He promises His blessing to it in such a way that in it all the families of the earth will be blessed. Israel, then, is great, and great with theological greatness.

But does this greatness of Israel consist purely in its carnal descent from Abraham, in the fact that this people was formed in the loins of the Patriarch, or rather does it consist in the faith that Abraham has in the Promise of God?

This is extremely important; for if the blessings of God are for the carnal descendants of Abraham, for mere carnal descent, then by the mere fact of being a son of Abraham, the Jewish people will be chosen and blessed among all the families of the earth. If, on the other hand, the blessings are reserved to faith in the Divine Promise, mere carnal descent does not suffice; what is necessary is descent from Abraham through faith in the Promise, that is to say, a spiritual descent founded on faith.

ISHMAEL AND ISAAC

In what, then, does the greatness of Israel consist, according to the divine designs? To show this, God gives Abraham two sons. One, born of his slave Hagar in the usual and natural way, receives the name Ishmael. The other, whom his wife Sarah bears to him in old age, contrary to all human hope and in accord with the Promise of God, is called Isaac.

With Isaac and with his descendants after him, God confirms the covenant made with Abraham. To Ishmael the Lord

also grants a purely material blessing, promising to make him leader of a great people. From this Ishmael descend the present-day Arabs, who have so firmly opposed the entry of the Jews into Palestine. When Ishmael, the son of the slave, mocked and persecuted Isaac, Abraham, at the insistence of Sarah his wife and in accord with the command of God, had to drive him out of his house (see Genesis chapter 21, verses 9–21).

What meaning do these two sons of Abraham, Ishmael and Isaac, have? St. Paul, the great Apostle of the Mysteries of God, explains to us that in Ishmael and Isaac two peoples are prefigured (St. Paul, Letter to the Galatians 4:22–31).

Ishmael, who is born first of Abraham as the natural fruit of his slave Hagar, figures the Synagogue of the Jews, which prides itself on coming from the flesh of Abraham. Isaac, on the other hand, who is born miraculously, in accord with the divine promise, of Sarah the sterile, represents and figures the Church, which has arisen, like Isaac, through faith in the Promise of Christ.

It is not, therefore, the carnal descent of Abraham that saves, but union with him in spirit through faith in Christ.

The Jewish people, formed in Abraham, can gain its salvation not by its carnal union with Abraham, but by resembling him in faith, by believing in Christ.

All who unite themselves with Christ form the blessed offspring of Abraham and of the Patriarchs and are the object of the Divine Promises. The Church is Sarah made fruitful by the power of God. "It is the spirit that gives life; the flesh is of no avail," Christ would later say (John 6:63).

Could it happen that this people, or part of this people, joined to Abraham by carnal bonds, might believe that this merely genealogical union is what justifies and saves?

Yes, it could happen, and it did happen… And, to prefigure it, the Apostle St. Paul comments, God ordained that Abraham should have two sons, one by the slave and the other by the free woman. "But the one by the slave was born according to the flesh; the one by the free woman was born through the Promise."[1] All this was said allegorically to signify that the merely carnal union with Abraham is represented in Ishmael, the son of the slave, and the imitation of Abraham through faith in Jesus Christ is figured in Isaac, the son of the Promise.

Hence we must distinguish between the true Israelites, who have imitated Abraham's faith in God by believing in Jesus Christ—and these are figured in Isaac—and the Israelites who descend from Abraham by the flesh without imitating his faith, and these are figured in Ishmael.

Ishmael persecuted Isaac. And St. Paul, commenting, adds: "But just as at that time he who was born according to the flesh persecuted him who was born according to the spirit, so it is now" (Galatians 4:29).

Here is expressed the theological necessity that Ishmael persecute Isaac, that the Synagogue persecute the Church, that the Jews who are united to Abraham by a merely carnal bond persecute the Christians—true Israelites—who are united by faith in Christ.

ESAU AND JACOB

The same mystery is revealed to us in the two sons that the Lord granted to the Patriarch Isaac: Esau and Jacob.

Genesis relates to us, in chapter 25:

21. Isaac prayed to the Lord on behalf of his wife because she was barren, and the Lord heard him, granting Rebekah the power to conceive.

22. But the children struggled together within her, and she said: "If it is to be this way with me, why do I live?" So she went to consult the Lord.
23. And He said to her: "Two nations are in your womb, and two peoples born of you shall be divided; one shall be stronger than the other, the elder shall serve the younger."
24. When her days to be delivered were fulfilled, behold, there were twins in her womb.
25. The first came out red, all his body like a hairy mantle; so they called his name Esau. Afterward his brother came out, with his hand grasping Esau's heel; so his name was called Jacob.

St. Paul, in his Letter to the Romans, where he reveals the mystery of the Jewish people, shows how Esau, the elder according to the flesh, is the Jewish people, united to Abraham by mere blood ties, and Jacob, the younger brother, is the Church (formed of Jews and Gentiles) which, because it is united by faith in Christ, is preferred to Esau. Thus are fulfilled the words written: "I have loved Jacob and I have hated Esau."[1] And thus the Church overcomes the Synagogue, even though the Synagogue, like Esau, keeps its hatred alive and says in its heart: "I will kill my brother Jacob" (Genesis 27:41).

GREATNESS OF THE JEWISH PEOPLE

I have recalled these figures of the ancient Patriarchs not as a literary evocation but because, in the very origin of the Jewish people, in Abraham and Isaac, the greatness and misery of this people and its opposition to the Church are prefigured.

The Jewish people is the theological lineage, chosen, consecrated, sanctified to signify and to bring us, in its flesh, that Other who was to come, the Expected One of the nations.

Here is the tremendous thing about that people: its flesh is sanctified and marked so as to bring us Him who is the Truth and the Life, who is the Salvation of men.

But why is this flesh holy? Because it is of the lineage of Abraham, or because it is destined to bring us Christ? In other words: is Christ the one who sanctifies the Jewish lineage, or is the Jewish lineage the one that sanctifies Christ?

Christ, then, as Isaiah had foretold (see Romans 9:33), has been set as a stone of stumbling and of scandal for this people.

For if this people, with the humility of Abraham, believes in Christ who sanctifies its lineage, it is called to be the root and trunk of a leafy olive tree, which is the Church of Jesus Christ; if, on the other hand, part of this people rejects Christ, founded on the pride of its lineage, it is called to be the root and trunk of a wild vine that produces only bitter fruits of sin.

If the first, this people will be Isaac, Jacob, Abel; if the second, this people is called to play the part of Ishmael, Esau, Cain.

But this chosen lineage will always have superiority over the other lineages of the earth. If it accepts Christ, it will be the principal, the best, part of the Church. It will be the root and trunk of that Olive tree that produces fruits for eternal life, as the Apostle teaches. If it rejects Christ, it will still be the principal part, namely, the worst in the kingdom of iniquity.

The Apostle St. Paul, who proudly felt himself an Israelite, underlines this superiority of the Jew in good and in evil when, writing to the Romans, he says (Romans 2:9–10):

Thus tribulation and anguish will come upon the soul of every man who does evil, the Jew first and then the Greek.

But glory and honor and peace will be for everyone who does good, the Jew first and then the Greek.

Great, then, is the superiority of the Jews, the same Apostle teaches (Romans 3:2), because to them were entrusted the oracles of God.

The Jew is, then, first in the order of goodness, in the mystery of grace. Jewish, then, is the trunk of the tree that is the Church. Jews, or Israelites, are the Patriarchs; Jews are the Prophets; Jewish is John the Baptist, the Precursor; Jewish is St. Joseph; Jewish is the Mother of God; Jewish is our adorable Savior, in whom all nations are blessed. Jewish are the Apostles and Evangelists; Jewish is St. Stephen the Protomartyr.

What a people, this theological people, made trunk of the Tree of the Church!

Before this Olive tree, what are the Gentile peoples, who are nothing more than a poor wild olive?

What is the power of Rome and the science of the Greeks worth? Folly and foolishness, the Apostle calls them, because absolutely nothing do they profit for salvation.

The Gentiles, with the Greeks at their head, if they wish to enter the path of salvation, must enter as almsmen, taking advantage of the fact that some Jews will be rejected so that they may be grafted in. Thus the Apostle says that the fall of part of the Jewish people:

11. Has come to be an occasion of salvation for the Gentiles.
12. If some of the branches were broken off, and you, a wild olive shoot, were grafted in their place and have come to share the richness of the olive tree's root,
13. Do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root that supports you. (Romans 11).

But the greater the greatness of Israel, which has been predestined in Christ, the greater must be its fidelity to Christ. Miserable will this people be if it comes to reject Him who is its

salvation! Then it will remain first, but first in iniquity. And everything that is most iniquitous and perverse that the world produces will also come from this people.

Judas, the traitor, was a Jew. Jews were Annas and Caiaphas. Jewish was the people that rejoiced in the blood of the Savior and cried out: "His blood be upon us and upon our children." Jews were those who stoned St. Stephen. Jews were those who put to death the Apostle James of Jerusalem. Jews were all those who lay in wait against the preaching of the Apostles. The greatest crime of all times, the death of the God-Man, was perpetrated by this people, which for this merited the name "perfidious."

Where lies the root of sin and of all Jewish errors?

In that "part of this people" believed that the Promises made to the Jews on account of Christ, who was to be born of them, were made to their flesh, to their genealogy.

In other words: instead of realizing that, if the Jewish people was a people of predilection, it was so because of Christ, they, in their blindness, believed that Christ received glory from His genealogical descent.

Thus it was not from Christ that the glory came, but from the flesh of Abraham. For this reason the Pharisees, the genuine embodiment of this spirit of iniquity, proudly said, in order not to accept Jesus Christ: "We have Abraham as our father."

Their sin consisted, then, in carnalizing the Divine Promises. In this way they attributed substance to what was mere figure. They awaited salvation from what was merely a sign.

And of the Messiah, who was the Expected One, to bring to the world grace and truth, they made a political, earthly ruler who would assure and perpetuate the greatness of Israel over all the nations, subjected as slaves to the Jewish empire.

CHAPTER ONE

CARNALIZATION OF THE JEWISH PEOPLE

It is instructive to point out the stages of the process of carnalization brought about in the Jewish people.

The Israelite always had perverse natural dispositions, dominated by great pride and great avarice.

Moses expressly warns the Israelites (Deuteronomy 9:6):

Know, therefore, that the Lord your God is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people.

And he warns further on (Deuteronomy 9:13–14):

13. And the Lord said to me: "I have seen this people, and behold, it is a stiff-necked people.
14. "Let me alone, that I may destroy them and blot out their name from under heaven, and I will make of you a nation mightier and greater than they."

But particularly did this people prevaricate and carnalize itself in the time of the Kings, giving itself over to a thousand shameless acts and idolatries, so that in punishment it was first dismembered and then led captive to Babylon by King Nebuchadnezzar, six hundred years before Christ.

Seventy years this captivity lasted, after which, the Jews having returned to Palestine, they were reconstituted as a nation on new and firmer bases that Ezra gave them, whom the Jews consider a legislator almost as great as Moses. From this reorganization that Ezra gave to the Jewish people, Judaism in reality takes its origin, as it was at the time of Jesus Christ and as it has perpetuated itself down to us.

To characterize the Jews we must say that the Jew is a people bound to a Book, the Book par excellence, the Law, the Torah.

Strictly speaking, the Torah is made up of the five books of the Pentateuch written by Moses. But the Jews accept the Torah only with the interpretations that the Rabbis have been transmitting orally as the word of God, superior to that of Moses himself, interpretations that have been set down and, in a certain sense, petrified in a voluminous book called the Talmud, which is the civil and religious code of the Jews.

JUDAISM

The Jews are therefore a people shaped by the mentality of the Rabbis, especially the Pharisaic Rabbis.

The Pharisee shows us, vividly, Jewish carnalism. Carnal, I say, not precisely because the Jews have a special propensity for sins of impurity, but in the sense that Jesus Christ gave to this word when He anathematized the tendency to attribute a literal, inferior, and earthly interpretation to what, in the mind of God, has a spiritual, higher, and heavenly meaning. The Pharisees, instead of following in the footsteps of the Prophets who, like Isaiah and Ezekiel, had preached the adoration of God in spirit, compunction of heart, reform of morals, and charity toward all men, strove to instill in the people the literal observance of petty rites and a feeling of pride for the mere fact of carnal descent from the Patriarch Abraham.

"We are children of our father Abraham," they exclaimed proudly, as if the flesh justified (John 8:31ff.).

The Pharisees, miserable casuists, had drawn up numerous prescriptions about purification, ablution, washing and immersion of hands, bodies, cups, and tablecloths, in order to ensure the purity of the people. They obliged every faithful Jew to bathe who had touched a non-Jew during a walk, in the market, and considered violation of these ritual rules to be a grave sin.

"He who eats bread without washing his hands," says the Talmud, "does as badly as he who lies with a prostitute."

Nothing better demonstrates Jewish carnalism than those terrible "woes" that Christ pronounces in the last days of His mortal life, denouncing the hypocrisy of religion, the hypocrisy of purity, and the hypocrisy of piety of the Pharisaic people (Matthew 23).

He denounces the hypocrisy of religion when He says:

13. "Woe to you, scribes and Pharisees, hypocrites! for you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter to go in.
14. "Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make a single proselyte, and when he becomes one, you make him twice as much a child of hell as yourselves.
15. "… Woe to you, blind guides!…
16. "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cumin, and have neglected the weightier matters of the Law: justice and mercy and faith…
17. "Blind guides, straining out a gnat and swallowing a camel!"

He denounces the hypocrisy of purity when He rebukes them, saying:

25. "Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but within they are full of extortion and rapacity.
26. "Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness."

He finally denounces the simulation of worship and piety toward the ancestors when He says to them:

29. "Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and adorn the monuments of the righteous,
30. "saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.'
31. "Fill up, then, the measure of your fathers.
32. "You serpents, you brood of vipers, how are you to escape being sentenced to hell?
33. "Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will scourge in your synagogues and persecute from town to town,
34. "that upon you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah, son of Barachiah, whom you murdered between the sanctuary and the altar."

No one in the course of history has pronounced more terrible anathemas than the Son of God against this perfidious Jewish carnalism, which was about to fill up all measure in putting to death the Just One par excellence.

THE GREAT SIN OF THE JEWS

On the fourteenth of Nisan of the year 33, the Jewish people, gathered in Jerusalem before the Praetorium of the governor Pilate and incited by their priests, demand with loud cries the death of the Promised One.

"Crucify Him," they say, "crucify Him."

"What evil has He done?"

"We," the Jews answer, "have a Law, and according to that Law He ought to die" (John 19:7). And earlier the Rabbis had said, in a secret council against Jesus: "What are we to do?… If we let Him go on thus, everyone will believe in Him, and the Romans will come and destroy both our holy place and our nation." And Caiaphas added: "It is expedient for you that one man should die for the people, and that the whole nation not perish" (John 11:48–50).

The Jews, then, in the name of their Law, of their Torah, and in order to serve the carnal interests of their Nation, of their Race, demand the Blood of Him who had been promised to them as Blessing.

They stir up the Gentiles against Jesus; they, with the Gentiles as executors of their plans, crucify Him who is to be lifted up on high as a sign of contradiction (Luke 2:34).

And Christ, the Stone of Stumbling, lifted up on high above time and space, with arms extended, will divide this people in two: some, in the person of the Apostles, will be the great instruments of the Mercy of God in the foundation and propagation of the Church; others, in the person of the scribes and Pharisees, will be instruments of Divine Justice in the kingdom of Satan, in his work of destruction of the Church and of souls.

THE JEW, THE TRUE CAIN

God will not exterminate carnalized Judaism. When the deicidal Jews turn to the Lord and, like a true Cain, say to Him:

13. "My guilt is greater than I can bear.
14. "Behold, Thou hast driven me this day away from the ground; and from Thy face I shall be hidden; and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me" (Genesis 4).

The Lord will say to them, as to Cain:

15. "Not so! If anyone slays Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain, lest any who came upon him should kill him.

And from then on this people, marked with the Seal of God, must wander about the world, doing what?

Bearing in its flesh the testimony of Christ in the mystery of iniquity.

For Jewish flesh, whether one wills it or not, proclaims Christ as the Blessed One of all ages. Jewish flesh proclaims Him because Christ is of that genealogy. Jewish flesh proclaims Him because that Jewish Law, rabbinically interpreted, has crucified Christ, the Term and Fulfillment of the Law. And Christ cannot be recalled without our recalling the Jew, nor can the Jew be recalled without our recalling Christ.

Jewish flesh proclaims Him in the mystery of iniquity because the Jew, sealed in iniquity after perpetrating his crime, remains for the rest of history as the agent of iniquity.

The Jew, who was a mystery of goodness, is turned into a mystery of iniquity.

He is no longer Isaac, but Ishmael. Not Jacob, but Esau. Not Abel, but Cain.

Others have snatched from him the birthright. To others have been given the Blessings of the Promise. And these others are all those—Jews and Gentiles, Jews first and then Gentiles—who form the Church of Jesus Christ.

The Church of Jesus Christ is the true Isaac, the true Jacob, and the true Abel. Christ has been the sanctifier of Jews and Gentiles in order to form a new creation, the Church of Jesus Christ, which adores the Father in Spirit and in Truth (John 4:23).

In the face of the Church, which is Isaac, Jacob, Abel, what will the Synagogue do, what will the Jew do?

He will play the role of Ishmael, of Esau, and of Cain.

What did Ishmael do to Isaac? He mocked him and persecuted him (Genesis 21:9). What did Esau do to Jacob? Genesis chapter 27 tells us:

41. Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said in his heart: "The days of mourning for my father are approaching; then I will kill my brother Jacob."

Here, then, is the role that falls to the Synagogue—to the Jew who remains a Jew and does not wish to recognize Christ. He will dedicate himself to persecuting the Church, as the Apostle observes.

And he will have to do so, because that is his mission, his theological role.

The Jew will therefore be the agent of iniquity. Just as, in the realm of goodness, he had and has (for history is a present in the eyes of God) the primacy, so also, in the realm of evil, he must occupy the first place. And everything evil that is perpetrated in the twenty centuries of Christian history must be, first and foremost, Jewish. The other peoples, the Gentiles, if they wish to carry out iniquity, will have to follow in the wake of the Jews. The Gentiles, if they wish to carnalize, will have to Judaize. Thus, with great theological exactitude, the Holy Fathers call "Judaizers" those Gentiles who spread heresy.

THEOLOGICAL CONCLUSIONS

I do not know if I have succeeded in exposing with force the theological opposition—that is, an opposition willed by God—

which must exist, throughout Christian history, between the Synagogue and the Church, between Christians and Jews, between Isaac and Ishmael, between Jacob and Esau.

In the next two chapters I will study historically these relations between Jews and Christians. What is essential here is to set down the theological conclusions in whose light history must be interpreted.

FIRST CONCLUSION

The Jewish people, whose destiny was to bring us Christ, stumbled over Christ. Part of the people believed in Christ and built upon Him, forming the root and trunk of the Olive tree that is the Church. Another part of the people fell and denied Him, invoking the carnal pride of the Jewish race and nation. This part of Israel was rejected and bears upon itself the blood of Christ as a curse. This part forms Judaism properly so called, which is the inheritance and continuation of the Rabbis who rejected Christ.

After Christ there are, for the descendants of Abraham, only two paths: either to be Christians by adhering to Christ, or to be Jews. Whoever knowingly does not sincerely convert to Christianity is a Jew, with all the satanic perversities of the stigmatized race.

SECOND CONCLUSION

Judaism is a declared and active enemy of all peoples in general, and in a special way of Christian peoples. It plays the role of Ishmael, who persecuted Isaac; of Esau, who sought to kill Jacob; of Cain, who killed Abel. St. Paul, in his First Letter to the Thessalonians, says that the Jews are enemies of all men (1 Thessalonians 2:15). Let us note that this is tremendous and

extremely important. They are theological enemies. That is, it is not a local enmity, nor an enmity of blood or of interests. It is an enmity willed by God. The Jews, if they are Jews—that is, if they have not sincerely converted to Christianity—even if they do not wish to, will seek by lies to harm, destroy, and corrupt Christians, to take their goods, and to subject them as vile slaves. In this they fulfill a theological function, just as the devil fulfills one, whose children they are, in the expression of Jesus Christ, who said of the Pharisees: "You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies" (John 8:44).

THIRD CONCLUSION

If the Jews are theological enemies, this enmity must be universal, inevitable, and terrible.

Universal, because it must extend to all peoples, either preceding Christianity or accompanying it, and thus we see that where Christianity goes, the Jews go. There is no way to avoid it, because it is theological. Christianity and Judaism must encounter one another everywhere without being reconciled and without being confused. They represent in history the eternal struggle of Lucifer against God, of darkness against Light, of flesh against Spirit. They represent in time the spiritual and carnal fulfillment of Scripture. The Letter must be everywhere to be the servant of the Spirit, and therefore St. Thomas teaches that the Jew is the servant of the Church.

A terrible enmity, because it is theological. In the Jew there is a mystery of iniquity, as St. Jerome and St. Justin teach, echoing

Jesus Christ and Apostolic preaching. Do not trust the Jew, for he exercises enmity while pretending to benefit you. Jesus Christ anathematizes them by calling them hypocrites and liars countless times. The Jew harms without showing his hand. "The Jews act behind the scenes," insinuates the great Jew Disraeli. And in this they do no more than perpetuate what they once did with Christ: they plotted secretly against Him, but the Gentiles carried out their plans. In this way, Jewish action on the world takes place in the shadows of secret councils, and the personages who appear to govern the peoples are nothing more than puppets manipulated by these children of iniquity.

FOURTH CONCLUSION

After Christ was lifted up on high on Mount Calvary, the world has been delivered over to two truly opposed forces: the Jewish and the Christian.

In the present world, in all the manifestations of life, there can be only two truly fundamental modes, two poles of attraction: the Christian and the Jewish. Only two religions: the Christian and the Jewish. Only two internationalisms: the Christian and the Jewish. Everything that is not of Christ and for Christ is done in favor of Judaism. Hence the de-Christianization of the world runs parallel to its Judaization.

Why can there be only these two modes? Because these are the only ones willed by God. They are the only theological ones. God has divided the world between Isaac and Ishmael, between Jacob and Esau, between Cain and Abel, between Christ and Antichrist.

All human forces must fall into one or the other camp.

Hence to Gentile peoples, to us, who have been offered the vocation to Christian faith, there remain only two ways: either to

Christianize ourselves or to Judaize ourselves. Either to form part of the Olive tree which is the Church, or of the sterile Vine which is Judaism; either to be children of Sarah the free woman or of Hagar the slave.

If Gentile peoples wish to be free and great, they have no other solution than to adhere humbly to the Church; they have no other greatness in freedom than the incomparable greatness of the Christian nations of the Middle Ages, which forged saints and heroes, which raised cathedrals, which educated the people in the contemplation of the saints, which gave them a sense of beauty in Gregorian chant and in the frescoes of Fra Angelico and Giotto, which sublimated their intelligence with the *Summa Theologiae* of the Angelic Doctor.

If Gentile peoples, repudiating this greatness as obscurantist and somber, wish to be great with the carnal greatness of Babylon, they may be so, yes, but as servants of Judaism. For the Jews have superiority in the domination of the carnal.

And behold that history tells us (Werner Sombart bears witness to it) that the vaunted greatness of English and American capitalism is nothing but a Jewish creation. An incomparable carnal greatness, but one that is the labor of millions of Christians for the benefit of a handful of Jews.

FIFTH CONCLUSION

The only defense and protection of Gentile peoples so as not to fall under Jewish slavery is Christian life. For Christ alone is the Salvation of man. Hence the Middle Ages did not suffer Jewish domination. The Jews lay in wait, but never succeeded in dominating.

CHAPTER ONE

HOMAGE OF GRATITUDE OF THE JEWS TO THE CHURCH

The Church, recognizing the theological perversity that is in them, knew how to hold them in check with wise laws and vigilant supervision so that they might not infect Christians. Yet the Church has never hated the Jew. On the contrary, she has prayed and caused prayer to be offered for them; she has defended them from unjust vexations and persecutions, so much so that when the Jewish Sanhedrin met publicly for the first time after centuries, in France in 1807, convened by Napoleon, it publicly rendered homage to the benevolence of the Pontiffs in documents which are preserved (Collection des Actes de l'Assemblée des Israélites de France et du royaume d'Italie, par Diogène Tama).

The Israelite Deputies of the Empire of France and of the Kingdom of Italy, in the Hebrew Synod decreed on last May 30, penetrated with gratitude for the successive benefits that the Christian clergy has conferred in past centuries upon the Israelites of various States of Europe;

Filled with thankfulness for the welcome that various Pontiffs have accorded, in different periods, to the Israelites of various countries when barbarism, prejudice, and ignorance together persecuted and expelled the Jews from the bosom of societies, declare:

That the expression of these sentiments shall be recorded in the minutes of this day, so that it may remain forever as an authentic testimony of the gratitude of the Israelites of this Assembly for the benefits that the generations which have preceded them received from the ecclesiastics of the various countries of Europe.

CHAPTER ONE

SIXTH CONCLUSION

Christians, who cannot hate the Jews, who cannot persecute them or prevent them from living, nor disturb them in the fulfillment of their laws and customs, must nonetheless take precautions against Jewish dangerousness.

They must take precautions as one takes precautions against lepers. Neither may lepers be hated nor persecuted nor disturbed, but one must take precautions against them so that they do not infect the social organism. It is a hard thing, no doubt, but it is unavoidable. Thus Christians must not establish commercial, social, or political relations with that perverse caste which hypocritically will seek our ruin. The Jews must live separated from Christians, because their own Laws so order it to them—as we shall see further on—and also because they are "infectious" for other peoples.

If other peoples reject these precautions, they will have to accept the consequences, namely, to be lackeys and pariahs of this race, to which superiority in the realm of the carnal corresponds.

SEVENTH CONCLUSION

In the wandering and despicable life of the Jew, which has lasted at least eighteen centuries, one must discern the Christian mystery. This is magnificently shown by Abbé Joseph Lémann, a converted Jew, in his book *L'Entrée des Israélites dans la société française* (p. 3).

The Jew had heaped opprobrium upon the Just One: he had put a robe of mockery upon His shoulders, a crown of thorns upon His head, a reed in His hand; he had showered blows, spit, insults, outrages of every kind upon Him, and spared Him nothing of all

that is opprobrious. And in the end he sold Him for the vile price of thirty pieces of silver.

These opprobriums are later found, as a punishment and a penalty of talion, in the life of the Jewish people. Moses had already announced it: "You shall become a horror, a proverb, and a byword among all the peoples where the Lord will lead you away" (Deuteronomy 28:37). Let us enumerate some of the opprobriums of the Jewish people during the Diaspora:

a) The selling at public auction of Jews, like animals, after the ruin of Jerusalem. The Just One had been sold for thirty denarii, and in the fair at Terebintus, in the plain of Mamre, thirty Jews were given for one denarius.

b) The prohibition, for centuries, of coming to weep over the ruins of Jerusalem.

c) The exclusion of the Jews from the ranks of society, in payment for the fact that the Jew had excluded Christ, as a leper, from all dealings with men.

d) The slap in the face that, in Toulouse, Béziers, and elsewhere, a deputy of the Jewish community was obliged to receive publicly on Good Friday.

e) The wheel or yellow star that they had to wear on their chest or on their hat in order to be recognized as Jews.

f) The quarters or ghettos where they had to live crowded together.

g) The obligation, in certain cities, to pay even for the air they breathed, as in Augsburg, where they paid a florin per hour, and in Bremen, a ducat per day.

h) The prohibition of appearing in public from Palm Sunday to Easter Day.

i) The insults to the wandering Jew.

j) The distrust or belief in a perpetual malice of the Jew, even in cases among themselves. In Le Puy, the disputes that arose between two Jews were submitted to altar boys, so that the extreme innocence of the judges might bring to light the extreme malice of the litigants.

k) In Germany and in Switzerland, the Jew was hanged beside a dog, in mockery, because the dog was the symbol of fidelity.

l) Permission given to every public official to use defamatory epithets against the Jews.

m) Expulsion, every evening, of the Jews from certain cities at the sound of the trumpet.

n) The prohibition of bathing on beaches where Christians bathed.

o) The interdiction of walking in public promenades. In cities of Germany the following inscription was displayed: "Jews and dogs are forbidden to enter here."

p) The toll, which was a fee collected for the entrance of every Jew into the city.

Until when will this tremendous enmity between Jews and Christians last? Until the mercy of God disposes the time of reconciliation.

St. Paul teaches us that a day will come when Israel will recognize Him whom it has denied (Romans 11):

> 25. Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in,
> 26. and so all Israel will be saved…

When that hour comes, which is in the hands of God, Esau will be reconciled with Jacob—that is, the Jews will be converted to

Christians—and then the word of the Prophet Ezekiel, uttered five hundred years before Christ, will be fulfilled:

21. "Behold, I will take the sons of Israel from the nations among which they have gone, and will gather them from all sides, and bring them to their own land;
22. and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall no longer be two nations, and no longer be divided into two kingdoms.
23. "… And I will be their God, and they shall be My people." (Ezekiel 37).

Then all "in Christ" will be one single thing, because the Jews will cease to be "Jews" and the Christians will be Christians in truth, and peace will be realized as the fruit of justice and charity in Him, the One promised to Abraham, to Isaac, and to Jacob, who is Jesus Christ, the Blessing of all ages.

CHAPTER II
THE JEW AND CHRISTIAN PEOPLES

In the previous chapter we set forth the greatness and misery of this Jewish people, the only sacred lineage on earth. And because it is a sacred lineage, it is the only one that is to be perpetuated throughout history as a carnal testimony of Him in whom all the lineages of the earth are blessed. Jewish flesh, the Jewish lineage, is the mystery of Greatness and of misery. For that lineage brought us the Redeemer. But the Redeemer, set as a Stone of Stumbling for the world, was also a stumbling block for this lineage that bore His blood. For this reason, those of that lineage who believed in Christ were made trunk and root of the luxuriant Olive tree that is the Church. Those of that lineage who rejected Christ were made trunk and root of the Vine that produces nothing but wild grapes (Isaiah 5:4).

From the Jews comes Salvation. But Salvation even for the Jews. Salvation is not the Jews, nor is it their Father Abraham. Salvation is Christ. Woe to this people forged and sanctified to bring Salvation, to bring forth Christ, if it believes that its flesh is Salvation! Then, in the name of its "Flesh," it will crucify Him who constituted its greatness. And then this people, made Great by Him

who comes forth from its lineage, will be turned into Miserable through the voluntary rejection it will make of Christ.

It is important that we fully grasp this Mystery of Greatness and of Perfidiousness of the Jew. The Jew who does not adhere to Christ is a "being of iniquity," a "being of perfidy," and in the course of history he can do nothing else but persecute Christ. Even if he does not wish it, this is his destiny. For the raison d'être of this race is Christ. Either with Him or against Him. Hence the perfidy of the carnal Jew. And carnal is every Jew who does not adhere to Christ. Let us therefore say simply: the perfidy of the Jew.

But let us note, we Gentiles who have embraced the faith of Christ, that this Jewish perfidy has a sacred, theological character. The seal of God is upon it. Therefore we must not fight "this Jewish perfidy," this "deicidal people," as one may fight against other human forces. Let us remember that this people, a new Cain, bears upon itself a sign so that no one dare exterminate it.

The Jewish problem is therefore not solved on the basis of persecutions and "pogroms," and for this reason the Supreme Pontiffs have at all times protested against every hatred toward the Jews; and in the tremendous persecution of Hitler, the Roman Pontiff and the German Bishops made their voice of protest heard.

But although Christians must love the Jew in accordance with the precept of Christ to love even our enemies, it does not follow that we ought not to recognize the danger that is in them and that we ought not to guard ourselves against it. We must also love lepers, and this does not prevent them from being isolated to avoid contagion; we must love delinquents, and this does not prevent them from being imprisoned so that they do not harm society.

In the modern environment in which we live, which has allowed itself to be stupefied by the sentimental ideas of Liberalism, it is very important to underline that the Jew, true Ishmael over

against Isaac, Esau over against Jacob, Cain over against Abel, cannot be governed by the common law of Christians. He must be governed by an exceptional law that takes the necessary and adequate precautions against the theological dangerousness of this race.

Neither exterminating them from the midst of Christian peoples, as antisemitism seeks, nor granting them a right to equality —which in fact is a right to superiority—as liberalism or philo-semitism seeks.

Antisemitism is condemned by the Church in a decree of the Holy Office of March 25, 1928, which states: The Catholic Church has always been accustomed to pray for the Jewish people, which was the depositary of the divine promises until Jesus Christ, in spite of the blindness of this people. Indeed, she has done so precisely on account of this blindness. As a rule of this same charity, the Apostolic See has protected this people against unjust vexations; and just as she disapproves all hatred and animosity among peoples, so she condemns the hatred against the people once chosen by God, this hatred which today is ordinarily designated by the word antisemitism.

Liberalism is likewise condemned in all the Church's legislation and practice.

The Jew must live in the midst of Christians as a blind witness of Christian truth and as a goad that obliges us to remain faithful to Jesus Christ. He must neither be exterminated nor frequented.

Not the first, because he fulfills the theological role of Cain, who bears the seal of God so that no one may exterminate him. Not the second, because he is extremely dangerous.

The Jew can be—and is—good within his own people. His customs are generally irreproachable and praiseworthy. But with respect to other peoples, even when he lives within them, he is a

hypocritical enemy who lies in wait in the shadows against those who offer him hospitality. He is an enemy who lies in wait… who lies in wait even without wanting it and without knowing it, but who lies in wait.

Just as one day he put Christ on trial, insulted and spat upon Him, and delivered Him to the Gentiles to be nailed to the Cross, so from that time on his only raison d'être and his only concern is to destroy Christianity.

The Acts of the Apostles tells us how all the first persecutions raised up against the Apostles and against the Church were contrived by the Jews. They threaten St. Peter so that he will not preach Christ (Acts 4:1–23); they stone St. Stephen (Acts 6–7); they persecute the Christians of Jerusalem (Acts 8:1); they take counsel to kill St. Paul (Acts 9:23); they stir up persecutions against Paul in Iconium (Acts 14), in Lystra (Acts 14), in Thessalonica (Acts 17), in Corinth (Acts 18), in Jerusalem (Acts 22). Tertullian sums up the denunciations by the Fathers of the Church against Jewish dangerousness in the phrase: *Synagogae Judaeorum fontes persecutionum*. The Synagogues of the Jews are the sources of our persecutions.

In all these persecutions the Jews do nothing but fulfill their destiny. St. Paul, the terrible Pharisee converted to Christ on the road to Damascus, who knew from his own experience the satanic hatred of the Jews against Christ, sets forth the law of persecutions against the Church (Galatians 4):

28. Now we, brothers, like Isaac, are children of promise.
29. But just as at that time he who was born according to the flesh persecuted him who was born according to the spirit, so it is now.

And this "so it is now" must be perpetuated throughout all Christian history, because it is a theological law stronger than all human plans and resources.

THE TALMUD

What matters is to know that the Jew carries out this law in virtue of his Judaism, as one who fulfills a mission.

For this law, contained in the Talmud, which governs the Jew, in effect commands him to despise and to hate all peoples, especially Christians, and not to cease until he has dominated them and subjected them as slaves. Let us see what Paulus L. B. Drach, the famous rabbi of the last century converted to Christianity, teaches us about the Talmud in his famous and rare work *De l'harmonie entre l'Eglise et la Synagogue* (Paul Mellier Libraire-éditeurs, Paris, 1844). Drach says that the Talmud designates the great body of Jewish doctrine on which, successively and in different epochs, the most accredited ministers of Israel have labored. It is the complete civil and religious code of the synagogue. Its object is to explain the law of Moses according to the spirit of oral tradition, and it contains the discussions of the various doctors. If the judicious reader of the Talmud may at times be afflicted by the strange aberrations into which the human mind can fall, if more than once the obscenities of rabbinic cynicism oblige him to cover his face, if the faithful Christian must be moved by the atrocious and senseless calumnies that the impious hatred of the Pharisees spreads against all the objects of his religious veneration, on the other hand the Christian theologian can gather there precious data and traditions for the explanation of more than one obscure text of the New Testament and for convincing our adversaries of the antiquity of the Catholic Dogma. The Talmud contains the real traditions, which have been

entrusted to a body of seventy learned men, the Sanhedrin, which was considered the legitimate successor of Moses. There the religious is mingled with the profane, especially after the Jews were taken captive to Babylon (586 B.C.). The authority of the rabbis then displaces that of Moses and the prophets. The prescriptions for the temporal increase of the Jewish people acquire more importance than the precepts for religious improvement. With these rabbinic teachings, which aggravate the worst instincts of the Jewish people, there has been formed an antisocial and criminal mentality that makes this people maladapted among all the peoples that give it hospitality.

The Talmud acquired singular virulence after the appearance of Christianity. There the most insolent and sacrilegious infamies against Christ and Christians were stamped. This led to the books of the Talmud being consigned to the flames by order of the Roman Pontiffs or Christian princes. It was then that a Jewish Synod, gathered in Poland in 1631, ordered that everything referring to Christ or to Christians be suppressed, in the following terms: "For such reasons, we order you that from now on, when you publish a new edition of these books, you leave blank the passages where Jesus of Nazareth is mentioned, making a circle like this O; and let every rabbi, as well as every other master, take care to teach these passages to his faithful only verbally. In this way Christian men of learning will have nothing to reproach us with on this point, and we shall be able to avoid the greatest calamities and to live in peace."

THE WORK OF PRANAITIS

In 1892, from the printing house of the Academy of Sciences of Saint Petersburg, there appeared the best and most carefully prepared anthology of Talmudic maxims referring to Christ and Christians. Its author was Msgr. I. B. Pranaitis, holder of the chair of Hebrew at the Imperial University, and it bore the title:

Christianus in Talmude Judaeorum sive Rabbinicae doctrinae de christianis secreta ("The Christian in the Talmud of the Jews, or the secrets of the rabbinic teaching concerning Christians"). The book contained the Hebrew text of the rabbinic prescriptions with their translation into Latin. But the copies disappeared almost completely. Only a very few were saved. With one of these, Mario de Bagni published a photo-reproduction edition, with the corresponding Italian translation. Of this edition, which appeared with the publishers Tumminelli and Co., Milan, Rome, 1939, we have been able to make use for this our book.

THE TEACHINGS OF THE TALMUD REGARDING CHRIST AND CHRISTIANS

Before reproducing verbatim the most insulting and criminal passages of the Talmud referring to Christ and to Christians, we will give an overview. In a first part we shall set out the doctrine of the Talmud on Christ and Christians, and in a second, the precepts of the Talmud concerning Christians.

The first part contains two chapters, one on Christ and the other on Christians.

On Christ. He is contemptuously called "that man," "a certain one," "the son of the carpenter," "the hanged one." It is taught that He is a spurious son, of a menstruous woman. That He had in Himself the soul of Esau, that He was foolish, a prestidigitator, seducer, idolater, that He was crucified, buried in hell, and that up to now He is an idol for His followers. As a seducer and idolater, He could teach nothing but error and heresy, and that irrational and impossible to fulfill.

On Christians. They are called *Notsrim*, Nazarenes, and all the names with which non-Jews are designated are applied to them:

Aboda zara, that is, cultivators of idolatry; *Acum*, worshipers of the stars and planets; *Obdé Elilim*, servants of idols; *Minim*, heretics; *Edom*, Edomites; *Goim*, Gentiles; *Nokhrim*, foreigners, outsiders; *Ammé Aarez*, peoples of the land, ignorant; *Apicorosim*, Epicureans; *Cutim*, Samaritans.

The most abominable things that can be imagined are said of Christians. That they are idolaters, the worst of men, worse than Turks, murderers, libertines, impure animals, unworthy of being called men, beasts in human form, contaminating like excrement, oxen and asses, pigs, dogs, worse than dogs; that they propagate themselves after the manner of beasts, that they are of diabolical origin; that their souls proceed from the devil and that they must return to the devil in hell after death; that the corpse of a dead Christian is no different from the remains of a dead animal.

Of the cult of Christians it is said that it is idolatrous, that their priests are priests of Baal, that their temples are houses of folly and idolatry, and that all the furnishings found in them—chalices, books—serve idolatry; that their private and public prayers are sins that offend God and that their feasts are days of calamity.

The second part, concerning the precepts of the Talmud on Christians, contains three chapters: Christians must be avoided, they must be destroyed, they must be killed.

Christians must be avoided. According to the Talmud, by the very fact that the Jew comes from a chosen lineage and receives circumcision, he is endowed with so high a dignity that no one, not even an angel, can equal him (*Chullin* 91b). Furthermore, he is regarded as almost equal to God. He who strikes an Israelite on the cheek, says Rabbi Cremona, is as if he were giving a slap to the Divine Majesty (*Sanhedrin* 58b). The Jew is always good, despite the number and quantity of sins, which do not succeed in contaminating him, just as mud does not contaminate the kernel of the nut but only

its shell (*Chagigah* 15b). Only the Israelite is man; the whole universe belongs to him and all things must serve him, especially animals that have human form.

This being so, it is manifest that all dealings with Christians defile the Jews, and greatly belittle their dignity. They must therefore keep themselves far from all customs and acts of Christians.

Christians must be avoided because they are unclean. *Abhodah Zarah* 72b recounts that on one occasion a Hebrew decanted wine by means of a siphon with two reeds, each submerged in a vessel. A Christian came and touched the siphon, and immediately all the wine was contaminated.

They must be avoided because they are idolaters and pernicious. Thus it is not lawful for a Jew to have a Christian wet nurse, nor a tutor, nor a doctor, nor a barber, nor a midwife who is Christian.

Christians must be destroyed. To the disciples of "that man," whose very name among the Jews sounds as "let his name and memory be blotted out," nothing else can be wished but that they all perish: the Romans, the tyrants, those who hold the children of Israel in captivity, so that the Jews may free themselves from this their fourth captivity. Every Israelite is therefore obliged to fight with all his strength against that impious kingdom of Idumea spread over the globe. But since this extermination of Christians is not always and everywhere and for everyone possible, the Talmud orders at least to fight them indirectly, harming them in every way, thus diminishing their power and preparing their ruin. Where possible, the Jew may kill Christians and must do it without any mercy. Let us dwell on this last point, bringing the texts from Pranaitis's work.

Abhodah Zarah 26b: Heretics and traitors and apostates must be thrown into a pit from which they cannot be drawn out.

If to these we add the tyrants who now keep Israel in captivity, we will have the four classes of those who must be killed by the Jews, that is: traitors, apostates, tyrants, and all heretics—Christians—without any exception, even if they were the best of men.

I) Those who reveal the secrets of the Talmud or cause pecuniary damage to the Jews, even if it is of little importance—*Noseroth*, traitors—are considered the greatest enemies of the Jews.

Choschen Hammischpat 388, 10: It is lawful to kill the informer even in our time, wherever he may be found. He may be killed before the betrayal. As soon as he has said that he wishes to betray someone, his life or his wealth, even if these be small and do not cause him much harm, he has already pronounced against himself sufficient cause for death. Let him be warned and told: "Do not betray." But if imprudently he says: "No, I will reveal this," he must be killed, and the sooner someone kills him, the greater merit he will have. If there is no time to warn him, the warning is not necessary. There are those who say that the traitor must be killed only when it is impossible to free oneself from him by depriving him of some member. If it were possible to free oneself from him, for example by cutting out his tongue or his eyes, then it is not lawful to kill him, because he is no worse than other persecutors.

Choschen Hammischpat 388, 15: If it has been proved that someone has betrayed Israel three times, or has caused its money to pass into the hands of Christians, it will be necessary to seek some prudent and astute means of removing him from the face of the earth.

Sanhedrin 59a: Rabbi Jochanan says: The Christian who scrutinizes the law is guilty of death.

II) Jews who receive baptism must be killed. *Yoreh De'ah* 158, 2 *Hagah*: Those who prevaricate and pass over to the side of

Christians and contaminate themselves among Christians, giving worship to the stars and planets as they do, are similar to those who prevaricate in order to provoke God to anger; therefore they must be cast into a pit and not drawn out.

III) Christians must be killed because they are tyrants, remnants of the Amalekites, whom the old law orders to destroy.

Zohar I, 219b: It is certain that our captivity must last until the Christian princes, who adore idols, are erased from the earth.

IV) All Christians, without even excepting the best among them, must be killed.

Abhodah Zarah 26b, *Tosephoth*: The best among the *goim* deserves to be killed.

V) The Jew who kills a Christian does not sin, but offers an acceptable sacrifice.

Sepher Or Israel 177b: Erase the life of the Christian and kill him. It is pleasing to the Divine Majesty like one who offers a gift of incense.

Ibid. folio 180: The Israelite is obliged to put all his zeal into removing the thorns from the vineyard, that is, into pulling up and extirpating Christians from the earth; there is no greater joy that can be given to the blessed God than this which we accomplish in exterminating the impious and the Christians from this world.

VI) After the destruction of the Temple of Jerusalem there is no sacrifice greater than the extermination of Christians.

In the *Zohar* III, 227b, the good shepherd says: There is no other sacrifice besides that which consists in taking away that unclean part from the midst.

Mikdasch Melech on the *Zohar* folio 62, says: The he-goat that they sent on the Day of Atonement to Azazel teaches us that we too must remove Christians from the world.

VII) For those who kill Christians, the supreme place in paradise is promised.

Zohar I, 38b and 39a: In the fourth palace of paradise are all those who wept for Zion and for Jerusalem and all who have destroyed the remnants of idolatrous nations… And as purple is the garment of honor and distinction of God, so all who have killed the other idolatrous peoples will be honored and distinguished.

VIII) Peace is not to be made with Christians, but they must be exterminated.

Hilkhoth Akum 10, 1: Do not make peace with idolaters, in such a way as to grant them permission to worship idols… but withdraw them from their worship and kill them.

IX) All Jews are obliged to act in concord in order to destroy traitors, their enemies, if not by direct action, then at least with all possible means.

Choschen Hammischpat 388, 16: All the inhabitants of the city are obliged to reimburse the expenses made to kill the traitor, even those who pay their taxes for another reason.

Pesachim 49b: Rabbi Eliezer says: It is lawful to strangle the idiot on the Day of Atonement, even if it falls on a Sabbath.

His disciples said to him: Rabbi, say rather "immolate." To which he replied: By no means; because for immolating it is necessary to recite certain prayers, and for strangling they are not necessary.

FOUR ACCUSATIONS AGAINST THE JEWS

And now let us see how nineteen centuries of Christian history are going to verify four chapters of Jewish perversities; that is to say: 1. how the Jews, carried along by a satanic hatred, seek the destruction of Christianity; 2. how they conspire against the

Christian States that give them shelter; 3. how they appropriate the goods of Christians; and 4. how they exterminate them, taking their lives whenever they can.

In this chapter I shall limit myself preferably to the historical period of the Middle Ages, to conclude by setting forth the repressive measures by which the Church, represented in the Sovereign Pontiffs, forestalled the dangerousness of the Jews. One preliminary warning. In exposing the perversities of this great race (for it is first in good and in evil) I shall not allow myself to be carried away by any feeling of ill will toward it. In the previous lesson I set forth the spiritual greatness of this lineage, from which our Adorable Redeemer took flesh. Israel is so great that it could not perpetrate evil otherwise than terribly. A consecrated lineage, which, if it saves us in Christ, when it turns away from God, makes us perish in Antichrist.

We Christians cannot hate this people; we can only pity it, trembling also ourselves, for if this people has fallen, what will become of us if the mercy of God does not sustain us?

Therefore I beg that no animosity be seen in all that I say; above all, that I shall not be able to say anything more iniquitous, more perverse, and more perfidious than this people has already perpetrated in putting to death the Son of God.

Moreover, Jewish authors such as Bernard Lazare, in his book *L'Antisémitisme*, acknowledge the dangerousness of the Jews forged by the mentality that the exclusivist action of the Rabbis impressed upon this people. The rabbis, he says (edition 1934, volume I, page 57), had separated Israel from the community of peoples; they had made of it a savage solitary, rebellious to every law, hostile to every fraternity, closed to every beautiful, noble, and generous idea; they had made of it a miserable and petty nation,

embittered by isolation, brutalized by a narrow education, demoralized and corrupted by an unjustifiable pride.[1]

THE JEWS DESTROY CHRISTIANITY

Let us begin with the first accusation: The Jews, driven by a satanic hatred, seek the destruction of Christianity.

St. Paul, in the First Letter to the Thessalonians, reproaching the perfidy of the Jews who were harassing the first converts of their nation, says (1 Thessalonians 2:15–16): They "who killed both the Lord Jesus and the prophets, and drove us out, and displease God and oppose all men; by hindering us from speaking to the Gentiles that they may be saved. So as always to fill up the measure of their sins…"

We have seen how the Jews were hindering this preaching in word and deed. In later epochs this perfidious action will be perpetuated in the same way.

St. Justin, in his famous *Dialogue with the Jew Trypho*, says repeatedly that the Jews, after having killed the Just One and, before Him, the Prophets, now dishonor and heap reproaches upon the Christians, and when they can, even take their lives (xvi, cxxxii). St. Basil affirms that formerly Jews and pagans fought among themselves, but now both the one and the other fight against Christianity. Thus we see the Jews in Smyrna, in the year 155, demanding punishments for St. Polycarp (*Martyrdom of St. Polycarp*); in the year 250 we see them insulting the Christians who refuse to apostatize (*Passion of St. Pionius*); in the year 304 we find them among the most violent of those who want to force St. Philip and his deacon Hermes in Heraclea to sacrifice to idols (*Passion of St. Philip of Heraclea*), as well as in the Acts of the martyrdoms of St. Pontius of Cimiez in the year 261 and St. Marcian of Caesarea; in

Mauretania in the year 303 the Jews appear urging the pagans against the Holy Martyrs. They are also the ones who spread calumnies against Christians to stir up persecutions on the part of the pagans, as St. Justin, Tertullian (*Against Marcion* III, 23), Origen (*Against Celsus* VI, 27), and St. Gregory of Nazianzus (*Oration II against Julian*) affirm. The Jews joyfully collaborate with Julian the Apostate in the terrible persecutions against Christians (Socrates, *Ecclesiastical History* III, 17). In Persia, the Acts of St. Simeon Bar-Sabbae, Patriarch of Seleucia, say that the persecution of Shapur is fomented by the Jews, those perpetual enemies of Christians who are always present in times of storm, tenacious in their implacable hatred and who shrink from no calumnious accusation. In Singara, in the year 390, the Jewish child Abdul Masich, who had converted to Christianity, is beheaded by his father; in the year 524, King Dhon Nowas of the Himyarites, a Jew, unleashes, at the instigation of the Jews, a criminal persecution against Christians (H. Leclerc, *Les Martyrs*, Paris 1905, volume IV, page ciii). In Antioch, in the year 603, the Jews rush upon the Christians, kill a great number, and burn the corpses. In Palestine, in the year 614, they massacre Christians by the thousands and burn churches and monasteries (see the article by F. Vernet, "Juifs et Chrétiens" in *Dictionnaire d'Apologétique*).

From the twelfth century onward these persecutions diminish, not because the hatred diminishes, but because, given the vigilance of the Church and the State, the possibilities of carrying them out decrease.

Nevertheless, we see the Jews allied with heretics in the destruction of Christianity. By their intrigues they sway Leo the Isaurian in his iconoclastic campaign. The Jews inspire and ally themselves with Cathars and Waldensians. An ordinance of Philip the Fair, dated June 6, 1299, teaches us that the Jews were hiding fugitive heretics (Donais, *L'Inquisition*, Paris, 1906), and in 1425 the

Duke of Bavaria punished the Jews of his duchy who had supplied arms to the Hussites against Christians.

It is not rash to affirm, with the Jew Darmesteter, in *Les Prophètes d'Israël*, that all the revolutionaries of the spirit (heretics, therefore) come to him, in the shadows or in broad daylight, to gather the criminal arsenal of arguments and blasphemies that will be handed down to posterity (see Louis Dasté, *Les Sociétés Secrètes et les Juifs*, Paris, 1912).[1]

THEY CONSPIRE AGAINST THE STATE

If the Jews want the disappearance of Christianity, they must also work for the extermination of Christian States, and thus we see them, in every period, occupied with the task of conspiring against the State that shelters them. Never have they been seen to assimilate themselves to the country that receives them; on the contrary, they form within it a permanent center of espionage, ready to deliver it to the first enemy that appears.

The accusation of the minister Haman to King Ahasuerus against the Jews captive in Babylon has, at all times and in every place, a surprising actuality:

"There is a certain people," he says, "scattered abroad and dispersed among the peoples in all the provinces of your kingdom; their laws are different from those of every other people, and they do not keep the king's laws, so that it is not for the king's profit to tolerate them… a nation hostile to the common good of mankind, following perverse laws and disturbing the peace and concord of the provinces…" (Esther 13:4–5).

In Spain, the Jews, in agreement with their brothers in Africa, in the year 694 hatch a conspiracy to open the peninsula to

the Arabs; in 711 they ally with the Arabs who invade and conquer Spain. In the year 852 they deliver Barcelona.

In France, around the year 507, they accuse St. Caesarius, Bishop of Arles, of wanting to deliver to the Franks the city occupied by the Visigoths, while a Jew, in the name of his co-religionists, offers himself to the besiegers to introduce them into the stronghold. Until the twelfth century in Toulouse there lasted the practice of *colaphization*: on Good Friday the representative of the Jewish community had to receive, in the presence of the count, a slap in the face as punishment for the treason committed by the Jews in favor of the Muslims. The same practice existed in Béziers.

In the year 845 the city of Bordeaux was delivered to the Normans by the Jews, and at the end of the thirteenth century they are said to have entered into understanding with the Mongols against the Christians of Hungary.

THEY SEIZE THE GOODS OF CHRISTIANS

The third grave accusation against the Jews is that at all times and in all places they appropriate the goods of non-Jews, especially of Christians. Usury is the great instrument for exercising this appropriation. Lending at interest is theft, as Sacred Scripture and the Church have always taught. For this reason the Jews were strictly forbidden to lend at interest to one another (Deuteronomy 23:20). God had permitted them to lend to foreigners because, says St. Thomas, avarice was very great in them, and thus it was necessary to allow them to lend to foreigners so that they might not exact usury from the Jews, their brothers, who adored God (*Summa Theologiae* II-II, question 78, article 1, ad 2um).

In reality, avarice is the capital sin of the Jews, just as among Gentiles the sin par excellence is lust. The Prophet Isaiah

anathematized with words of fire the Jewish inclination to avarice, and a modern Jew, Bernard Lazare, in his well-known book *L'Antisémitisme*, acknowledges that love of gold has been exaggerated to the point of becoming for this race the sole motive of its actions.[1]

I affirmed above that just as avarice is the sin of the Jews, lust is the sin of non-Jews. A Jew, however miserable his economic situation, is always accumulating savings that form a capital; the Gentile, on the other hand, however comfortable his condition, is always bankrupt because he spends on vices more than he earns. It is logical that non-Jews should turn to Jews in search of money, and thus the prophetic words of God in Deuteronomy (15:6; 28:12), spoken to the Jewish people, are fulfilled: "You shall lend to many nations, but you shall not borrow."

In all times the Jews have been and are, to the punishment of prodigal Christians, the great usurers.

To confine ourselves to one epoch of history, let us see what Janssen, the great historian of Germany and the Reformation, says when he studies the German economy in the period preceding the Reformation: The Jews did not only monopolize the business of exchange; the true source of their fortune was usury or lending at interest or on pledges, which brought them great profits. They gradually came to be the real bankers of the time and the lenders to all social classes. Lending to the Emperor as well as to the simple artisan and farmer, they exploited great and small without the least scruple. One may form some approximate idea of the proportions reached by their traffic when examining the rate of interest authorized by law in the fourteenth and fifteenth centuries. In the year 1338 the Emperor Louis of Bavaria, in order that the burghers of Frankfurt might protect the Jews of the city and watch over their security with better good will, granted a special privilege, thanks to which they could obtain loans from the Jews at 32 1/2 percent per

year, whereas with foreigners they were authorized to lend up to 43 percent. The Council of Mainz contracted a loan of one thousand florins and allowed the lenders to demand 52 percent. In Regensburg, Augsburg, Vienna, and elsewhere, the legal interest frequently rose to 86 percent.

But the most vexatious rates were those demanded by the Jews for small loans contracted in the short term, loans to which small traders and peasants were obliged to resort. "The Jews plunder and flay the poor man," says the ballad-maker Erasmus of Erbach (1487). "The thing is truly becoming intolerable; may God have mercy on us! Jewish usurers now establish themselves permanently in even the small cities; when they advance 5 florins they take pledges that represent six times the value of the money lent; then they demand interest on interest and interest even on renewed interest, so that the poor man finds himself stripped of everything he possessed."

"It is easy to understand," says Trithemius in that period, "that among small and great alike, among educated and ignorant, among princes and among peasants, a deep aversion has taken root against Jewish usurers, and I approve all legal measures that provide the people the means to defend themselves against their usurious exploitation. What? Must a foreign race rule over us? Is it more powerful and more courageous than ours? Is its virtue more worthy of admiration? No. Its strength rests only on the miserable money that it snatches from all sides and that it procures by every means, money whose pursuit and possession seems to constitute the supreme happiness of this people" (see Janssen, *L'Allemagne et la Réforme*, I).

Let us recall another fact that demonstrates the proverbial usury of the Jews and which, incidentally, demonstrates the everlasting prodigality and squandering of Christians. When Philip Augustus, in the twelfth century, expelled them from France, they

possessed a third of the land and had so monopolized the cash in the kingdom that when they left scarcely any money could be found.

THEY EXTERMINATE CHRISTIANS

Let us come now to the fourth accusation: that the Jews, whenever they can, take the lives of Christians. St. Justin already says this in his time, and we have seen how the Talmud authorizes them to practice this action pleasing to God; and history confirms it in every period of Christian humanity. Let us leave aside whether the Jews martyr innocent Christians in order to take their blood, which they would use in certain rites, and which has given rise to the debated question of ritual murder. But whether with the purpose of ritual crime or simply because of the satanic hatred they have for Christ, the fact is that there is no epoch in history, even in modern times, in which they have not taken the lives of Christians, especially innocent children. There are more than one hundred perfectly recorded cases, some of them as famous as St. William of England, a twelve-year-old boy shamefully martyred by the Jews in 1144.

St. Richard of Paris, assassinated on Easter Day 1179.

St. Little Dominic of Val, crucified in Zaragoza in the year 1250.

Blessed Henry of Munich, who was drained of his blood and wounded with more than sixty blows in the year 1345.

Blessed Simon, martyred in Trent in the year 1475.

More recently, Fr. Thomas of Calangiano, martyred in Damascus with his servant in the year 1840; this famous case, in which the murderers confessed their crime and were condemned to death by Sherif Pasha, governor general of Syria. But the universal Jewry intervened on behalf of the guilty, influencing Mehemet Ali to revoke the sentence of the governor of Syria. Crémieux, a Jew, vice-

president of the French Consistory, did not delay in taking up the defense of the guilty, and in a letter that appeared in the *Journal des Débats* of April 7, 1840, did not hesitate to attribute this odious affair to the influence of Christians in the East. The Jews of all countries were agitated in favor of the saints and martyrs, that is, of the assassins of Damascus… Enormous sums were offered to consular employees and to witnesses… in order to obtain the commutation of the penalty and the non-insertion in the official minutes of the traditions of Jewish books and of the explanations given by Rabbi Mouza-Abu-el-afieh.

And the fact is that Mehemet Ali, in view of the immense Jewish population which, through Montefiore and Crémieux, was calling for clemency on behalf of the assassins, decreed their release.

A tactic perfectly in line with the habitual norms of these children of lies and hypocrisy, who, when they are convicted of guilt, declare themselves victims of the arbitrariness of Christians.

The four chapters of accusations can be perfectly documented in every period of history and in every part of the earth where the Jewish caste coexisted with Christians. History then verifies, with uniform facts recorded in different times and places, that the Jews are a permanent danger and a religious and social danger for Christian peoples.

Let no one say: that happened in former times, in the Middle Ages, which lived on prejudices. The previous chapter demonstrated that this struggle is a law of history. Conditions and methods of struggle may vary, but at bottom, today as in the Middle Ages and in the apostolic age and in the time of Christ Our Lord, the struggle is posed as irreducible and decisive between Christians and Jews.

The desire of the Jews to destroy Christian States and Christianity, to seize the goods of Christians and to take their lives, is

today as firm as in earlier ages… The only difference is that then the Jews could only carry out these purposes directly, against peoples who were forewarned of them and who generally made them pay dearly for these criminal desires.

Today, on the other hand, when peoples have been de-Christianized and have become infected with the sores of liberalism, the Jews seize the goods of Christians, exterminate their lives, and conspire against States… making use of the Christians themselves, whom they have previously desensitized through a progressive de-Christianization now three hundred years old; and the Jews have thus succeeded in causing Christians to divide into opposing camps that fight to the point of total extermination. But we shall deal with this in the next chapter.

JUDGMENTS OF THE POPES ON THE JEWS

The Church did not fail to recognize, through the mouth of her most illustrious Pontiffs, all the baseness and dangerousness of this people. There exist at least fifteen public documents from Popes such as Innocent IV, Gregory X, John XXII, Julius III, Paul IV, Pius IV, in which the famous Jewish perfidy is denounced. And let us keep in mind that these illustrious men did not act by lower impulses, since they gave generous hospitality to the Jews and defended them from unjust vexations, as the rabbis gathered in Paris in 1807 in the Sanhedrin convoked by Napoleon acknowledge in public documents, whose text was reproduced in the previous chapter.

Let us see with what words the great Pope St. Pius V[2] qualifies this caste of the Jews:

"The Hebrew people," he says, "once chosen by the Lord to be partakers of the heavenly mysteries by having received the divine oracles, the higher it was raised in dignity and grace above all others,

so much more, because of its unbelief, was it thereafter cast down and humiliated; when the fullness of time came it was rejected as perfidious and ungrateful, after it had unworthily taken the life of its Redeemer. For, having lost the priesthood, having had the authority of the Law taken away from it, having been banished from its own land, which the Most Benign Lord had prepared for it, where milk and honey flowed, it has been wandering now for centuries over the face of the earth, abhorred and made the object of insults and scorn by all, obliged, like the vilest slaves, to undertake whatever filthy and infamous work may satisfy their hunger. Christian piety, having compassion on this irremediable fall, has allowed them to find hospitality among Christian peoples… Nevertheless, the impiety of the Jews, initiated into all the most perverse arts, goes so far that, if one wishes to care for the common health of Christians, it is necessary to apply a remedy, and that quickly, to the strength of the evil. For, not to speak of the many modes of usury by which the Jews strip poor Christians of their resources, we believe it to be too evident that they are the accomplices and concealers of thieves and robbers who, lest the profane and religious objects they steal be recognized, either hide them or carry them elsewhere or transform them completely; many also, under the pretext of business, go about the houses of honest women and cause many of them to fall into shameful thefts; and what is worse than all, given over to sorceries, to magical enchantments, to superstitions and witchcraft, they bring into the snares of the devil many unsuspecting and sick people, who believe that they prophesy future events, reveal thefts, treasures, and hidden things, and make known many things that no mortal has the power to investigate. Finally, we have perfect knowledge of how unworthily this perverse race endures the name of Christ, how dangerous it is for all who bear this name, and with what deceits it seeks to set traps against their lives. In view of these and other most

serious matters, and moved by the gravity of the crimes that daily increase to the discomfort of our cities, and considering, moreover, that this people, apart from some provisions that it brings from the East, is of no use to our Republic…"

But Catholic Theology did not fail to recognize that although this dangerousness was very real, nevertheless this people deserved very special consideration. Indeed, the Jew may be very perverse, but he is a sacred people, with regard to whom the Church must have the utmost regard, since in a certain way he is the Father of the Church, because to him were given the oracles of God. Now, however perverse and dangerous a father may be, his children owe him shelter and respect. He cannot be exterminated nor maltreated, although one must seek to render his perversity harmless.

In accordance with this principle, the great Pontiff Innocent III[1] summed up the doctrine and jurisprudence with respect to the Jews:

"They," says the wise Pontiff, "are the living witnesses of the true faith. The Christian must neither exterminate nor oppress them, so that he may not lose the knowledge of the Law. Just as they must not go beyond what their law permits them in their synagogues, so we must not molest them in the exercise of the privileges accorded to them. Although they prefer to persist in the hardness of their hearts rather than strive to understand the oracles of the Prophets and the secrets of the Law, and to arrive at the knowledge of Christ, they nevertheless do not for that reason have any less right to our protection. As they have recourse to our help, we hear their request and take them under the aegis of our protection, moved by the mildness of Christian piety; and following in the footsteps of our predecessors of happy memory, Calixtus, Eugene, Alexander, Clement, and Celestine, we forbid anyone whatsoever to force any Jew to receive baptism… No Christian must permit himself to harm

them, to seize their property, or to change their customs without legal process. Let no one molest them on their feast days, either by striking them or by stoning them; let no one impose upon them on those days works that they can accomplish at other times. Moreover, in order to oppose with all our strength the perversity and greed of men, we forbid anyone whatsoever to violate their cemeteries and to unearth their corpses in order to rob them of money. Those who contravene these provisions will be excommunicated."

Here, in these wise words, are recognized the rights of consideration and respect to which Jews are entitled on the part of Christians. Let antisemites take note of these prescriptions, in order not to go beyond what is just in the repressive action against Jewish dangerousness. Above all, let them not forget that antisemitism is something condemned, because it is the persecution of the Jew without taking into account the sacred character of this Blessed Race and the consequent rights.

THE GHETTO

But if the Jews must be respected in the exercise of their legitimate rights, one must not ignore their dangerousness nor fail to repress it. Thus the Holy See vigorously put into force the discipline of the ghetto, that is, the isolation of the Jews and the restriction of civil rights.

The Dominican Ferraris summarized the legislation on the ghetto when he wrote: "All Jews must dwell in one and the same place; and if this is not sufficient, in two or three or as many as may be necessary, contiguous, which must have only one entrance and exit door."

The Jews could not reside outside the ghettos, nor could they even leave them from the ringing of the Angelus at dusk until dawn.

Three most important advantages were derived from this regime (Constant, *Les Juifs devant l'Eglise*): 1. The State constantly had the number and identity of the Jews, which facilitated their surveillance. 2. The awareness of this surveillance kept the Jew on the straight path, since the Jew is governed by fear, in accordance with what St. Paul teaches, who, speaking of them, says that they have received "the spirit of bondage in fear."[1] 3. Considering that night is the accomplice of the evildoer—*Qui male agit odit lucem* ("He who does evil hates the light")—Jewish perversities during the night were forestalled.

In addition to confinement in the ghettos, the Jews had to submit to the obligation of wearing a yellow badge or ribbon that distinguished them from non-Jews, so that, in this way, being perfectly individualized, they could do harm only to foolish Christians who entered into relations with them.

Some will say: And do not these odious distinctions go against just freedom and the legitimate rights to which every man and every human community is entitled?

No. By no means, when this man and this human community refuse to assimilate themselves into the country that offers them hospitality; by no means, when this community wishes to be governed by its own laws and to conspire against the nation that gives it shelter. And this is the case with the Jew, as Catholic Theology demonstrates, as the prescriptions of the Talmud demand, and as the history of the Jews themselves in all times and places confirms.

St. Thomas Aquinas himself, consulted by the Duchess of Brabant on whether it was fitting that in her province the Jews be

obliged to wear a distinctive sign to differentiate themselves from Christians, answers: "It is easy to reply, and that in accordance with what has been established in the general Council (Fourth Lateran Council, year 1215, chapter 68), that the Jews of both sexes in every territory of Christians and at all times must be distinguished in their clothing from other peoples. This is commanded to them in their law, that is, that on the four corners of their mantles they should have fringes by which they may be distinguished from others."

CIVIL RESTRICTIONS

Besides the obligation of seclusion in the ghettos, there were other restrictions that limited the civil rights of Jews within Christian societies.

Thus, for example, they could not have Christian wet nurses or servants, of either sex; they could not engage in the trade of new goods; in particular they were forbidden the manufacture of silk of every kind and form, and the purchase or sale, even indirect, of new silk, woven or not, and they had to limit themselves to the purchase and sale of second-hand clothes or to a defined and limited trade of foodstuffs necessary for life (Benedict XIII[1], *Alias emanarunt*).

They were forbidden to occupy chairs in universities; they could not be promoted to doctorates or practice medicine among Christians, nor be pharmacists, nor innkeepers, nor exercise the magistracy, nor the military career. They were permitted, on the other hand, the professions of bankers, purveyors of the kingdoms, jewelers, printers, brokers, professions that did not involve a direct danger for Christians and in which Jews displayed singular aptitudes, whether because of the immense wealth at their disposal or because of their cosmopolitanism, which enabled them quickly to move wealth from place to place.

The wisdom of the Church in these prescriptions limiting Jewish commercial activities is admirably recognized in *The Petition of the Merchants and Traders of Paris Against the Admission of the Jews*, formulated in 1760, when, under the influence of Masonic lodges, efforts were made to destroy these admirable repressive laws of the Christian city. It reads as follows: "The admission of this kind of men into a political society can only be very dangerous; they can be compared to wasps, which enter hives only to kill the bees, open their bellies, and take out the honey that they have in their entrails. Such are the Jews, in whom it is impossible to suppose the qualities of a citizen of a political society.

"None of this kind of men has been reared in the principles of legitimate authority. They believe that all authority is a usurpation over them and they long to attain universal Empire; they regard all property as belonging to them and the subjects of all States as if they had despoiled them of their possessions.

"The document then speaks of the rapid accumulation of riches made by the Jews and asks: Is it perhaps through some supernatural ability that they so quickly attain such a degree of fortune?

"The Jews," it answers, "cannot boast of having brought any advantage to the world in the different countries where they have been tolerated. New inventions, useful discoveries, laborious and assiduous work, manufactures, armaments, agriculture—none of this enters into their system. But they profit from discoveries in order thereby to adulterate products, alter metals, practice every kind of usury, hide stolen goods, buy from any hand, even that of a murderer or of a servant, introduce prohibited or defective merchandise, offer to spendthrifts or unfortunate debtors resources that hasten their bankruptcy, discounts, small exchanges, stock-jobbing, pawnbroking, bartering, buying and selling: such is all their industry.

"To allow a single Jew a commercial establishment in a city would be to permit commerce in the entire nation; it would be to oppose to each merchant the forces of an entire nation, which would not fail to use them to oppress the commerce of each house, one after another, and consequently that of the whole city."

And it concludes:

"The Jews are not cosmopolitans, they are not citizens in any corner of the universe; they prefer themselves to all mankind, they are its secret enemies, since they propose one day to subjugate it as a slave."

So far the merchants of Paris in this petition, which retains all its actuality.

DISCIPLINE OF THE CHURCH

The discipline of the Church with respect to Jews can be summed up in two words: liberty, so that within their legitimate laws the Jews may develop and live; protection for Christians, so that they may not suffer the effects of Jewish ambushes and may not fall under their domination.

"Let the Jews not permit poor Christians to call them lords (masters)," prescribes Paul IV[1] (*Cum nimis absurdum*, July 1555).

And the same Pontiff orders that "not even the Jews dare to play or eat or maintain familiarity with Christians."

The Church cannot conceive that the Jews, children of the slave Hagar, can be on a footing of equality with the heirs of Isaac in the Divine Promises, much less dominate over them.

Hence if the Church, at all times and in modern times as well, through the mouth of Pius XI, raises her voice in protest against persecutions of the children of this perfidious people, against the unjust desire to exterminate them, it is also she who forestalls,

with effective measures, the dangerous instinct of domination that exists in the Jew and who warns Christians not to approach Jews and not to establish relations of any kind with them.

WISDOM OF THE CHURCH

Admirable wisdom of the Church, which has known how to penetrate deeply into the hearts of Jews and Christians, to discover in the former the hidden but profound desire for universal domination, and in the latter the sinful simplicity of drawing near to Jews in order to obtain some advantages for their coffers of gold.

For the enslavement of Christians, of Christian peoples under Jewish power, began through the fault of Christians. The Jews, with their proud thirst for domination, do nothing but fulfill their duty. For this they are among Christian peoples: to dominate them, if they can. This is their theological role; that is, the mission that God has assigned to their perfidy.

Do Christians not want to be victims of this perfidy? Let them cease frequenting Jews; let them not give themselves over to vices, and thus they will not need to turn to the Jewish moneylender, nor to Jewish cinemas, nor to Jewish fashion designers, nor to Jewish theaters, nor to Jewish magazines, and tomorrow they will not have to endure a Jewish boss in the factory, a Jewish boss in the office, in the banks, in commercial enterprises, a Jewish boss in the wealth of the country, in wheat, in corn, in flax, in milk, in wine, in sugar, in oil, in the shares and stocks of every enterprise of importance, in the regulation of currency, in gold, and perhaps also in political power. Tomorrow they will not have to think "in Jewish fashion" in theology, in philosophy, in history, in politics, in economics, because the Jewish press and the Judaized universities, schools, and bibliography will have formed the mentality of our people; tomorrow they will not

have to endure the deadly action of Jews in the liberal society bequeathed to us by the French Revolution, the Jewish action in the socialization of peoples of socialism, nor Jewish enslavement in communism.

In the next chapter we shall study how the Judaization of Christian peoples advances in step with their de-Christianization, and how, if the Mercy of God does not ordain otherwise, we are not far from the day when we Christians will be pariahs who, by our sweat, will be piling up the wealth of this accursed race.

What we said in the previous chapter is very important, and it is not amiss to repeat it here. If Gentile peoples, that is, we as well, want a civilization based on economic greatness, such as was, for example, the ancient civilization of the Pharaohs in the time of Joseph or of Babylon in the time of Ahasuerus,[1] or, in modern times, capitalist or communist civilization—that is, a regime of carnal greatness, of the flourishing of all economic values, a regime in which the whole nation, marvelously equipped with the latest inventions of technology, operates with the precision of a clock to produce all that man needs for a comfortable life here below—I say that yes, we can achieve it, as these civilizations have been achieved… with the Jews as masters and ourselves as slaves.

After Christ came into the world, it is not possible to have a civilization of carnal greatness, of the predominance of Mammon, the god of riches and the god of iniquity, without the Jews being its creators and the Gentiles its executors. For to them has been given hegemony in what is carnal, as we explained in the previous chapter; and the next chapter, which will deal with the Jews and de-Christianized peoples, will show us that the process of destruction of the Christian order, that is, of a civilization of a spiritual type, runs parallel to the formation of a civilization of a carnal, materialist type, of economic predominance, and that both processes likewise run

parallel to the emancipation of the Jews, who are taking their revenge over the supposed medieval aggressions, and this in turn runs parallel with the enslavement of Christian peoples.

Ah! The word of God is not trampled under foot with impunity. Theology governs history with a precision infinitely more admirable than vulgar eyes believe, which see only antagonistic forces fighting among themselves without meaning. No, history has a meaning, and this is a theological meaning, because God knows how to make all the successes and failures of men serve to fulfill His unfathomable designs.

To Christian nations that developed under the loving control of the Church in the Middle Ages, God placed two enemies: one internal, which is the instinct of rebellion against the spiritual in order to realize a greatness without God; another external, which is the Jews, who were to live alongside Christian peoples to serve as spur and goad to them.

Christendom, under the government of Pontiffs and holy Kings such as Innocent III and Louis IX of France, knew how to restrain these enemies. It restrained the carnal instincts of greatness because it was united to the word of Jesus Christ, who had said: "Seek first the Kingdom of God and His justice, and all these things shall be added unto you." It rejected Jewish ambushes because, with great theological sense, it saw in them the domination of what is carnal, with the consequent danger for what is spiritual, and it knew how to repress it with the energetic isolation of this perfidious, though sacred, race.

Christendom realized a spiritual civilization and culture in freedom, in which it was necessary that the Jews live under Christian domination.

But the Modern Age begins, with the rebellion of the carnal instincts of the Renaissance and Protestant Reformation, and by a

theological necessity stronger than all human calculations, the emancipation of the Jews must also begin, to whom God delivered the monopoly of what is carnal; an emancipation that must increase in step with the growth of a civilization of carnal greatness; an emancipation that must necessarily be transformed into the effective domination of the Jew that is achieved in Capitalism and that with even greater efficacy is realized in Communism, as I shall demonstrate, God willing, in the next chapter.

For this reason I do not blame the Jews for the evils that befall us. They fulfill their duty when they carry out the perfidious program that, in the Divine designs, it falls to them to carry out. Christian peoples must be blamed, Christian peoples who have not responded to the admirable vocation to which God called them and who, out of ambition to be great in what is carnal, have formed an alliance with the Jews; a greatness that must end in rivers of Christian blood, as it ended in Russia, in Spain, and in the world, for not in vain has Eternal Truth said: "Seek first the Kingdom of God, and all these things shall be added unto you" (see Matthew 6:24–33).

CHAPTER III
THE JEW AND DE-CHRISTIANIZED PEOPLES

In the first chapter we set forth the theological law that governs peoples since the coming of Christ Our Lord. There exists, we said, by the inscrutable disposition of God, an irreconcilable opposition between the Church and the Synagogue, between Jews and Christians, an opposition that must inevitably be perpetuated until the time of Reconciliation arrives. Jews and Christians must encounter one another everywhere without being reconciled and without being confused. They represent in history the eternal struggle of Lucifer against God, of the serpent against the woman, of darkness against Light, of flesh against Spirit. The eternal struggle of Cain against Abel, of Ishmael against Isaac, of Esau against Jacob, of Pharaoh against Moses, of the Jews against Christ.

This opposition is so fundamental that after Christ there are only two paths possible for man: Christianization or Judaization; nor are more than two truly fundamental modes possible in all manifestations of life: the Christian and the Jewish; two religions: Christian and Jewish; two politics: Christian and Jewish; two economies: Christian and Jewish; only two internationalisms: Christian and Jewish.

We have seen how the Church kept this fact of "Jewish dangerousness" in mind and how she took precautions, at times painful, to avoid the contamination of Christian peoples.

The Jews, confined to their ghettos under the vigilant control of the State, could develop in parallel with the Christians, but without mixing with them, so as not to contaminate them.

As long as this contamination was avoided, Christian peoples had nothing to fear from Jewish dangerousness. The Jew was a servant of the Christian, as it befits the son of the slave woman to be at the service of the son of the Free.

But what was the best defense of Christianity against Jewish dangerousness? Perhaps police regulations?

No. Jesus Christ, Truth and Salvation of man, was the guarantee and security of the Christian, and He had taught:

33. "Seek first the Kingdom of God, and all these things shall be added unto you" (Matthew 6:33).
34. "Do not fear those who kill the body but cannot kill the soul; rather fear Him who can destroy both soul and body in hell" (Matthew 10:28).
35. "Take heart, it is I; do not be afraid" (Matthew 14:27).

That is to say, as long as Christian peoples are attached to Christ, they have nothing to fear from the Synagogue.

But woe to Christian peoples if the day comes when they forget that their Salvation is Christ!

Woe to Europe if the day comes when she wants to break the most gentle bonds that unite her to the Holy Church of God!

For then she will have to fall under the shameful slavery of the devil and of his executor on earth, the Jew… Then Europe and America, the Gentile peoples who knew the blessings of faith, will have to know the shame of their Judaization.

CHAPTER THREE

THE DE-CHRISTIANIZATION OF THE WORLD

Now at the end of the Middle Ages Christian peoples commit great, enormous, frightful sins… The clergy above all, which ought to have been the salt of the earth and the light of the world, is corrupted and darkened.

This is extremely grave for the salvation of peoples; for if they are de-Christianized, they will have to become Judaized. This is the theological law. This is also the verification, point by point, of history. The facts tell us that the process of de-Christianization, initiated by the Humanism of the Renaissance and the French Revolution and culminating now in the Soviet Revolution, is a typical process of Judaization of the world; that is, one in which Jewish plans of universal and absolute domination over Christians are being realized.

That these plans exist can no longer be doubted in the least by those who have followed the two previous chapters. The irreducible opposition between Ishmael and Isaac, between Esau and Jacob, between Cain and Abel, which God has established over the world, demands it. The Talmud, which is the civil and religious Code of the Jews, demands it. History in every time and place confirms it.

It is further demonstrated that both the Renaissance and the Protestant Reformation, the pedantic Encyclopedism of the eighteenth century, the French Revolution, Capitalism, the contamination of peoples with Liberalism and Socialism, Communism, the Soviet Revolution, have been to a great extent forged by the Jews and have certainly served to benefit the Jews at the expense of Christian peoples.

In other words: from the Renaissance to Communism there unfolds a uniform process of de-Christianization of peoples and of

their subjection to the Jews, who from servants, as they were in the Middle Ages, pass to masters and kings. And this process is in great part the work of the Jews.

I believe it is not necessary to warn intelligent readers that in attributing to the Jew a preponderant role in the work of de-Christianization of the modern world, there is no intention of making of him an evil god with superhuman powers to forge revolutions and catastrophes.

Every historical process takes place within a complicated interplay of the most diverse forces, many of which are freely determined, such that all these intersecting interests must be taken into account in order fully to explain the historical realities that are engendered in the course of history. But although this is true, there is no doubt that we can focus our attention exclusively on the action and influence of the Jews, so as to see in what direction they proceed and with what intensity and reach, within the possibilities of action, they help to create and give birth to the great events that occur in history from the Renaissance to today. And my thesis is that, within the possibilities of action, the Jews are the first and principal cause (let us say, the brain that thinks and the hand that directs, in the expression of Msgr. Jouin) of the principal anti-Christian events that mark the path from the Renaissance to Communism.

The Jew, theological agent of iniquity, as I showed in the first chapter, goes on fulfilling with indefectible tenacity this demolishing task of destruction of Christianity.

RENAISSANCE AND REFORMATION

This being granted, let us proceed to set forth the proposed thesis.

Is it possible to believe that the Jews of the Middle Ages, with their most sagacious intelligence for conspiracy, with their hearts smoking with hatred against a society that rejected them, would remain idle in the seclusion of their ghettos?

The Jew Darmesteter (*Coup d'œil sur l'histoire du Peuple juif*) says: "The Jew occupies himself in discovering the vulnerable points of the Church, and he has at his service for discovering them, besides his knowledge of the sacred books, the terrible sagacity of the oppressed. He is the doctor of the unbelieving. All rebels of the spirit come to him, in the shadows or in plain daylight. He is at work in the immense workshop of that blasphemous great Emperor Frederick and of the princes of Swabia or of Aragon; he is the one who forges all that criminal arsenal of reasoning and irony that he will bequeath to the skeptics of the Renaissance, to the libertines of the great century; and Voltaire's sarcasm is only its last resonant echo of a word murmured six centuries earlier in the shadows of the ghetto and earlier still in the days of Celsus and Origen, in the cradle itself of the religion of Christ."

And another Jew, Bernard Lazare, says (L'Antisémitisme I, 222) that during the years that herald the Reformation, the Jew becomes the educator and the one who teaches Hebrew to scholars, initiates them into the mysteries of the Kabbalah after having opened to them the doors of Arabic philosophy; he equips them, against Catholicism, with that terrible exegesis that the rabbis had cultivated and fortified for centuries; that exegesis which Protestantism and later Rationalism would employ.

There is no doubt (although it is not easy to bring precise documentary proofs) that all the sects and secret societies, occultist and cabalistic, that swarm everywhere at the end of the Middle Ages in more or less disguised form—some of them under the appearance of the famous Italian Academies of the fifteenth and sixteenth

centuries; others, such as the mysterious Order of the Templars, suppressed by Philip the Fair and Clement V[3]—were redoubts of conspiracy against the Church and Christian States, skillfully handled by the satanic Jewish hand.

A Freemason, Brother Ludwig Keller, privy councillor of the Archives of Berlin, has used the documents entrusted to him to treat this question in depth (*Les Académies italiennes au XVIIIe siècle et les commencements de la Francmaçonnerie dans les pays latins et les pays du Nord*), and he comes to the conclusion that the Academies of the fifteenth and sixteenth centuries, the "Companies" of the seventeenth and eighteenth, such as the "Truelle" of Florence, the philharmonic societies like the "Apollon" of London, were humanist and thus preserved from the outset the Jewish and pagan character of the Renaissance (see Msgr. Jouin, *La Judéo-Maçonnerie et l'Eglise Catholique*).

On the other hand, Werner Sombart, the authoritative historian of Capitalism, who is neither Catholic nor antisemitic, in his documented book *Les juifs et la Vie Economique* ("The Jews and Economic Life") demonstrates how some Protestant sects, and especially Puritanism (Les juifs et la Vie Economique, page 321), are Jewish, such that what the Jew Heinrich Heine surmised can be justified.[1] "Are not the Scottish Protestants," he asks in his *Confessions*, "Hebrews with biblical names? Does not their song have something of the Jerusalem Pharisee in it, and is not their religion at bottom Judaism, with the difference that they are allowed to eat pork?"

On the other hand, the intimate relations that, during the Protestant Reformation, were established between Judaism and certain Christian sects are well known, as is the fervor that then arose for the Hebrew language and studies; it is also known that in seventeenth-century England the Puritans surrounded the Jews with

an almost fanatical cult, and that the "Levellers," who called themselves Jews, demanded the promulgation of a law making the Torah of the Jews the English code; it is further known that the officers of Cromwell, also a great Judaizer, proposed composing his Council of State of seventy members, after the example of the Jewish Sanhedrin, and that in the year 1629 there was a proposal in Parliament to replace the holiday of Sunday with Saturday.

THE JEWS INTRODUCE THEMSELVES INTO CHRISTENDOM

But whatever may be the influence of the Jews in the Renaissance and the Protestant Reformation, the certain, most certain fact is that the Jews benefited from both. The Jew Bernard Lazare was able to say (L'Antisémitisme I, 225) that the Jewish spirit triumphed with Protestantism.[3]

The Renaissance and Protestantism open a breach in the solid edifice of Christendom, through which the Jew introduces himself; from within, the Jew is now going to employ his age-old perseverance and tenacity, with his cunning and hypocrisy, to realize his equally age-old dream of destroying Christianity and establishing the universal Jewish empire.

Let us not forget that this is the dream of Judaism; this is the law of its destiny.

This people, which one day rejected Christ because He did not wish to enthrone Jewish flesh, has not lost hope that another Messiah will come who, in the expression of the Talmud, will give the Jews the scepter of the world, so that all peoples and all kingdoms will be subjected to them. Then each Jew will have 2,800 servants and 310 worlds (*Jalkut*, folio 56; Bachai, folio 168). The coming of this Messiah will be preceded by a great war in which two-thirds of

the peoples will perish, so that the Jews will need seven years to destroy the arms they have taken. (Abarbanel, *Masmia Jeshua* folio 49a).

The famous rabbi Maimonides also believes in the universal empire of the Jews, and they say that when this is enthroned, the teeth of the ancient enemies of Israel will fall from their mouths and will reach a length of twenty-two cubits (*Othioth* of Rabbi Akiba, 5, 3), and that then the Messiah will receive gifts from all peoples and will refuse only that of the Christians (*Tractate Pesachim* folio 118b).

The famous Drach, a great rabbi converted, of whom I spoke in the previous chapter, says that the Messiah whom the Jews obstinately await, although He obstinately refuses to come, must be a great conqueror who will make all the nations of the world slaves of the Jews. They will return to the Holy Land triumphant, laden with the riches of all the infidels. Jerusalem will be adorned with a new Temple, and its smallest stones will be of diamonds (*De l'harmonie entre l'Eglise et la Synagogue*).

THE JEWS AND FREEMASONRY

Now then, with this illusion, the Jews introduce themselves into Christendom, half hidden. In the ghettos they have prepared the tools for the demolishing work that they can now undertake within Christendom itself.

What must they do now? They must set out among the Christian world ideas of rebellion that will break that armor of Medieval Society, so strongly consolidated, and above all destroy these two pillars of Christian Society: the altar and the throne; the Pope and the King. For this they have prepared a magical formula that will dazzle and enthrall the multitudes of a society in some way agitated and turbulent by the fault of that throne and that altar

which, having forgotten that in the Kingdom of God all greatness is a greatness of service—for the Pope and the King are above all in order to serve all—have carnalized power.

A formula of three words is going to drive the world mad: Liberty, Equality, Fraternity!

But how are they to launch it into the world so that it becomes substance in the flesh of Christians, especially knowing that if the Jewish seal appears, it will be rejected?

Very simple for this race that is conspiratorial by nature. They will cause it to germinate and acclimatize first in secret gatherings, where all the ambitious of a society in decomposition will group together.

And thus the turbulent and embittered by the spirit of rebellion, with their brains delirious with conceptions and ideas of world transformation, backed by aristocrats no less ambitious, will gather in "secret lodges" of Freemasonry.

In those dark sects, under the appearance of harmless Jewish rites and formulas, under the pretext of "working for material and moral improvement in the social and intellectual perfection of humanity" (E. Plantagenet, *La Franc-Maçonnerie française*), the goal will be to destroy everything that the Catholic Church has done in the world (A. Preuss, *Etudes sur la Franc-Maçonnerie Américaine*).

Let no one think that the problem of Masonry is a phantom that is conjured up to explain what is nothing but the result of natural forces. It suffices to say that there are abundant and solid proofs of the deadly action of these corrupting sects.

Above all, these proofs are the Masonic documents seized, such as those of the "Illuminism of Bavaria," which fell into the hands of the police in 1785 and which Abbé Barruel used to write his *Mémoires pour servir à l'histoire du Jacobinisme* (1798); those of the "Alta Vendita Romana," which came into the possession of the

Vatican in 1845 and which Crétineau-Joly examined in his book *The Roman Church in the Face of the Revolution*; and, more recently, those of the Masonic archives of Budapest, seized in 1919 at the fall of Béla Kun in Hungary.

But even without recourse to these documents, it suffices to gather the insolent and cynical affirmations of the Freemasons themselves who today feel proud of their perverse exploits.

The words with which the Freemason Bonnet summed up Masonic triumphs at the Masonic Congress of the Grand Orient of France in 1904 are highly illustrative.

"In the eighteenth century," he says, "the glorious generation of Encyclopedists found in our temples a fervent audience that then alone invoked the radiant motto, unknown to the multitude: Liberty, Equality, Fraternity. The seed soon germinated.

"Our illustrious Brothers d'Alembert, Diderot, Helvetius, Holbach, Voltaire, Condorcet finished the work of spiritual evolution and prepared the present times.

"And when the Bastille collapsed, Freemasonry had the supreme honor of giving humanity the charter that it had lovingly worked out.

"Brother La Fayette is the first who presented the draft of a declaration of the natural rights of man and of the citizen who lives in society, to make it the first chapter of the Constitution. On August 25, 1789, the Constituent Assembly, of which more than three hundred members were Freemasons, definitively adopted, almost word for word, as it had been long studied in the lodges, the text of the immortal Declaration of the Rights of Man. In that decisive hour for civilization, French Freemasonry was the universal conscience, and in the improvisations and initiatives of the Constituent Assembly it did not cease to contribute the reflective result of the work done in its workshops."

So far the Freemason Bonnet. Two other authors, Cochin and Charpentier, who collected documents from the municipal and national archives of France, were able to write that from 1787 to 1795 there is not a single popular movement, except that of the Vendée, that was not set in motion and organized in its most minute details by the chiefs of a secret organization, which acted everywhere in the same way, causing its orders to be executed at the command of its voice.

And who created and who commanded the multitude of lodges that infested the soil of France?

The Jew Isaac Wise gives us the answer in *The Israelite* of August 3 and 17, 1855: "Masonry," he says, "is a Jewish institution whose history, regulations, duties, signs, and explanations are Jewish from beginning to end, except for some minor regulations and a few words in the ritual."

And from the numerous documents seized from the Masonic archives of Budapest in 1919 (*La Franc-Maçonnerie en Hongrie*, Preface by Charles Wolf, Budapest, 1921) it appears clearly that Masonry is an eminently Jewish work. Thus, for example, the book containing the Constitution of the Grand Symbolic Lodge of Hungary, printed in Budapest in 1905, bears the date of the Jewish era 5886. The text of the vows pronounced by the members is drafted in Hebrew. The passwords, which change every six months or every year, are likewise Hebrew. The list published at the end of the book shows that 92 percent of the members of the lodges are Jews; there are only such names as Abel, Bloch, Berger, Fuchs, Herz, Levy, Pollak, Rosenthal, Schön, etc., or Magyarized Jewish names such as Kun, Kadar, etc. (see Msgr. Jouin, *La Judéo-Maçonnerie et l'Eglise Catholique*).

The assertion of Gougenot des Mousseaux (*Le juif et la judaïsation des peuples*, 1869) that in the universal and supreme, but

secret, council of Masonry, composed of nine members, five seats are reserved for representatives of the Jewish nation is not so extravagant.

THE JEWS AND THE FRENCH REVOLUTION

Freemasonry is the work of the Jews. The French Revolution, in turn, is the work of Freemasonry. Furthermore, the French Revolution was carried out against the Church, for the exclusive benefit of the Jews.

Fr. Joseph Lémann, a celebrated Jew of the last century, converted, has studied in conclusive form the entry of the Jews into French society and into Christian States.

"The obsequiousness of Masonry toward Judaism," he says, "did not delay in manifesting itself. Freemasons carried Jewish emancipation into the Constituent Assembly, and they took it upon themselves to see that it passed. It is Mirabeau who will lend it the persevering support of his eloquence; and Mirabeau is a Freemason of the high degrees, intimate with Weishaupt and his adepts. And when, after two years of hesitation, the Constituent Assembly, having reached its last hour and being in its penultimate session, still hesitates, the Freemason and Jacobin Duport will demand the vote without further debate and with threat on his lips.

"Such will be," says Lémann, "the first hidden service rendered to Judaism by Masonry. After this will come others. It is, in the final analysis, the formidable corridor whose assistance ensures that the Jewish question will find an exit, the dark passage through which the sons of Israel will be able to debouch at their ease into society" (Abbé Joseph Lémann, *L'Entrée des Israëlites dans la Société Française et les Etats Chrétiens*, page 356).

CHAPTER THREE

THE EMANCIPATED JEWS AND THEIR PLAN OF CONQUEST OF THE CHRISTIAN WORLD

On September 27, 1791, the Jews become completely emancipated before the world. And with the Jews emancipated, the Christian social order is likewise destroyed under the lying pretext of the Rights of Man. From then on the Jews will be able to initiate, in broad daylight, their work of conquest of Christian society, not only because they are on an equal footing with Christian peoples, but also because the anti-Christian laws that have been imposed will favor the execution of their age-old plans.

What will Jewish tactics be, from that moment on, to achieve their purpose of universal domination? Extremely simple and extremely effective.

They will seize the wealth of all peoples. And with that wealth they will physically and morally corrupt those same peoples, reducing them to a multitude of slaves, whose only destiny will be to work under the yoke of this accursed race and for its exclusive benefit.

We must demonstrate three things.

First, that with capitalism the Jews seize the wealth of all peoples.

Second, that with liberalism and socialism the Jews, masters of the wealth of the world, poison all peoples, perverting their intelligence and corrupting their hearts.

Third, that with communism the Jews exterminate their opponents and subject Christians to a yoke of slavery impossible to break.

CHAPTER THREE

THE JEWS AND CAPITALISM

FIRST PROPOSITION

With capitalism, the Jews seize the wealth of all peoples.

What is the essence, the heart of the capitalist economic regime that has been in force since the French Revolution and that has produced the carnal greatness of modern peoples? It is the regime of financial wealth as the prime mover of all economic activities. The financial power concentrated in banks impels and develops all commercial, industrial, and agricultural-livestock activity. Financial capital is the great factor of economic expansion. Through credit, through lending at interest, a financial capital mobilizes enormous wealth, which in turn multiplies and increases that same financial capital.

Banks rapidly enrich themselves not only through lending at interest as such, but above all by lending. They also enrich themselves with the interest. And in this respect, lending is marvelous. For we have ten thousand pesos, and at the end of the year, without our work or concern, this sum has yielded us six hundred pesos. Marvelous, because with it money acquires a power of enchantment, of magnetization. Money, by itself alone, attracts more money. Happy are those who, in a regime where lending at interest is in force, possess money! Without needing to risk it in problematic enterprises, they will be able to increase it. It suffices that they give it, on good guarantee, to a borrower.

Marvelous is lending at interest. However, the Jews cannot lend at interest to one another. They can, on the other hand, lend to non-Jews (Deuteronomy 23:19). The reason for this difference is that among themselves they must treat each other as brothers, and

whereas they can treat strangers as enemies. And in reality, lending at interest, in an economic regime of strong monetary stability, creates two well-defined classes: the lending and the working. The lending, which must necessarily become enriched, because money increases every day with a new and indefectible increment. The working, which must necessarily work for itself and for the lenders; and as the latter are multiplied, the work of producers must also increase until the moment comes when their labors do not cover what they owe to the lenders, and then they begin to become indebted.

But there is another chapter through which banks rapidly enrich themselves, and that is through the many operations of lending and repayment of loans that they carry out. This allows them, disposing of a relatively small cash fund, to carry out operations up to ten times greater. There is a true creation of money at the disposal of the banker. Credit is money. And the banker, in creating credit, creates money. And in creating money he rapidly becomes enriched. It is well known that the Jewish sector, though relatively small in comparison with the sector of Gentiles dedicated to the creation of wealth, handles above all the financial power exercised through banks. What, then, happens in the economy?

Non-Jews cultivate the land, make the fields flourish, create powerful agricultural-livestock establishments, raise industries, discover and use new inventions, bring forth from the earth true riches, and nevertheless are, to a great extent, miserable debtors.

The Jews, on the other hand, neither cultivate, nor invent, nor produce, and they are the owners of everything.

They are always seen clinging to gold; always manipulating a thousand papers that are called bills of exchange, checks, promissory notes, shares, bonds, securities, whose secrets only they understand; always they keep the gold, even if they leave to others these papers.

And they, owners of gold, which is the pole towards which everything converges, are therefore masters of all financial movement, of all commercial movement, of all industrial movement, of all agricultural-livestock movement.

They, who do not cultivate a single grain of cereal, have the monopoly of wheat, rice, flax, cotton, barley, and all their derivatives throughout the world; they, who do not rear a single sheep, possess the monopoly of sheep, cattle, pigs, and in general of all meats throughout the whole world; they, who do not exploit any mine, are masters of coal and oil deposits, masters of gold, silver, tin, iron, copper, of electric forces; they, who know how to manufacture nothing but articles of miserable quality, control the most important factories in every country.

The Holy Spirit says in Ecclesiastes 10:19 that all things obey money, and the Jews, after having created an economy that is entirely in function of money, of the increase and multiplication of money as the ultimate end, have known how to keep the money. And thus they have kept everything, including governments. For since these always need money, they are always submissive clients of the Jews.

But could not governments break the bonds in which the Jews hold them captive? Yes, they could, but it is so difficult! Because apart from many other circumstances, the enumeration of which would be long, let us note only this fact: Jews, as it suits them, are national or international.

Are we dealing, then, with strengthening in the country a Jewish industry or product? They will strive to make it appear national or Argentine. And if one wants a sign that is relatively accurate for recognizing the Jewish origin of a factory or article, one has it in the label "national" or "Argentine" that they will flaunt.

But, on the other hand, when one wishes to constrain them with laws or regulations that limit their financial omnipotence, they will invoke Belgian, English, or American origin, going so far as to demand the intervention of those governments in defense of their interests.

The International Jew has created international capitalism so as to hold in his hands international wealth. Werner Sombart has written a voluminous book in which he documents, with overwhelming abundance, how the Jews have created capitalism and how, without them, this economic regime could not be explained (*Les juifs et la Vie Economique*, translated from the German with the author's authorization by Dr. S. Jankélévitch, Payot, Paris, 1923). Henry Ford, the famous automobile king, offers most interesting data in *The International Jew*, data concerning above all powerful American capitalism, which demonstrate the unsuspected influence of international Jewish banking. Let no one say that H. Ford has disavowed his powerful book, for a book such as his, abundantly documented, is not disavowed with a simple letter drafted under the pressure of the entire international Jewry against his industry. On the contrary, this victory of Jewry against a power such as Ford is the best demonstration of the fantastic power of the Jews, masters of the wealth of the world.

THE JEWS AND DEMO-LIBERAL CORRUPTION

SECOND PROPOSITION

With liberalism and socialism, the Jews, masters of the wealth of the world, poison all peoples, perverting their intelligence and corrupting their hearts.

CHAPTER THREE

The great beneficiary of the liberal bourgeois revolution has been the Jew. The declaration of the rights of man and of the citizen was going to become the declaration of the rights of the Jew. It cannot be demonstrated that the French Revolution, which opened the door of society to the Jews, was their direct work. Nevertheless, they had a major part in the success of that revolution. After the studies of Augustin Cochin (*Les Sociétés de Pensée et la Révolution en Bretagne*, Plon, Paris; *La société de pensée et la démocratie*, Plon, 1920; *La révolution et la libre pensée*, Plon, 1924; *Les actes du gouvernement révolutionnaire*, A. Picard, 1920), it has become clear that Masonry played a leading role in the Great Revolution. The writer of the preface to the book *La Franc-Maçonnerie Française et la préparation de la Révolution* (Les Presses Universitaires, Paris), by the notorious Mason Gaston Martin, recognizes that Masonry, "summarizing in itself the French contribution of philosophers and economists, the English and American contribution, in short, the scientific contribution, was, amid the disorder of institutions and minds, one of the master pieces of pre-revolutionary organization and of the new order, the bourgeois order of 1789" (page xv), and he adds: "The book of M. Gaston Martin demonstrates it with luminous clarity." If the revolution was in great part the work of Masonry, it must likewise have been that of the Jews, who were among the most active elements in the promotion of lodges.

But, in any case, whether this is more or less debatable, the fact is that the Jews attained a preponderant influence in liberal bourgeois society. In the financial, commercial, and industrial sector they reached important positions, which placed in their hands the management of the wealth of countries, especially of France; and in the cultural and educational sector they also achieved total dominance.

The disproportionate influence that Jewish minorities were to achieve among the population was to provoke, in turn, pogroms or persecutions, or a state of animosity that invariably accompanies such predominance. It is interesting to read the volumes of Simon Doubnov, *Histoire moderne du peuple Juif*, volume I (1789–1848) and volume II (1848–1914), Payot, Paris, in order to follow this alternation of Jewish influence and persecutions by peoples throughout the nineteenth century in the most diverse countries such as Russia, Germany, Austria, central Europe, France, etc. The same phenomenon is always verified. The Jews, left in complete liberty in Gentile society, seize positions of power in the economic, cultural, and political fields and subject the entire society to a high degree of corruption in forms of thinking and acting, which in turn determines a strong reaction of public opinion against them.

But demo-liberalism is only one stage in the process of dissolution of peoples. The other stage is socialism. And here the Jews have likewise had a leading role.

That socialism is Jewish is demonstrated not only because its leading figures were Jews, such as Marx, Engels, Lasalle, Kurt Eisner, Béla Kun, Trotsky, Léon Blum, but above all, as the Jew Alfred Nossig notes (*Integrales Judentum*, "Integral Judaism"), because socialism and Mosaism not only are not opposed, but on the contrary, between the fundamental ideas of both doctrines there is a surprising conformity.[1]

"The modern socialist movement," he says, "is for the most part the work of Jews; Jews have impressed upon it the stamp of their brain; likewise Jews had a preponderant share in the direction of the first socialist republics. Nevertheless, the Jewish socialist leaders were, in their immense majority, far removed from Judaism; and despite that, the role they played does not depend on them, because the eugenic principle of Mosaism was at work in them in an

unconscious manner, and the race of the ancient apostolic people lived in their brain and in their social temperament.

"Present-day world socialism constitutes the first stage in the fulfillment of Mosaism, the beginning of the realization of the future state of the world announced by the prophets.

"That is why all Jewish groups, whatever they may be, whether Zionists or adherents of the Diaspora, have a vital interest in the victory of socialism, which they must demand not only in principle and because of its identity with Mosaism, but also in principle of tactics."

But, you will say, how is it possible that the Jew forges both socialism and capitalism, two forces that contradict and eliminate one another? Very simple. Because these two creations are forged for Christians, *ad usum christianorum*.

Capitalism, to steal from them what they have; socialism, to poison those who have nothing, and thus to establish class struggle.

With capitalism and pauperism, with bourgeois and proletarians, with liberalism and socialism, the Jews have managed to divide the world into two great camps equally pernicious. And from then on all manifestations of life—cultural, charitable, labor, religious, political, economic—bear the stamp of one or the other camp.

And Catholicism, which is the Salvation of the world, which forged Christendom, is confined to a "kind of ghetto," cornered scarcely in sacristies, in seminaries, and in convents.

People, the public, have become Judaized; the rich with liberalism, the poor with socialism. All think, hate, love, and dance in the Jewish manner. All feel free, it is true. Free to be handled like puppets by the astute power of the sons of Israel. All free, but none thinks except through the Judaized brain of his newspaper, his book, his magazine. All free, but none hates or loves except through the

Judaized actress or actor of the cinema. All free, but their political, economic, religious, philosophical ideas have been prepared and imposed by the Jews.

How exact the words of an English newspaper (*Jewish World*, February 9, 1863) when it says: "The great ideal of Judaism is that the whole world be imbued with the Jewish teaching and that in a universal fraternity of nations—a Judaised world—separated races and religions disappear.

"By their activity in literature and science, by their dominant passion in all branches of public activity, they are in a position to gradually pour non-Jewish thoughts and systems into Jewish molds."

Years ago this was written… Today things have advanced very far in favor of Israel…

THE JEWS AND COMMUNISM

THIRD PROPOSITION

That with communism the Jews exterminate their opponents and subject Christians to a yoke of slavery impossible to break.

For communism is typically Jewish and has been and is financed with Jewish money.

It has been established who has provided, at least as direct agent, the gold that favored, forged, and financed the Soviet Revolution: Jacob Schiff, head of the fabulous bank Kuhn, Loeb and Co., who died in October 1920.

A. Netchvolodow has demonstrated in his book *L'Empereur Nicholas II et les Juifs* how Jacob Schiff advanced funds to Japan for the war with Russia, how Schiff financed revolutionary propaganda among Russian prisoners of war interned in Japan, how Schiff, on

February 14, 1916, promised money to Russian revolutionaries residing in New York, and how the same Schiff, according to the secret report of the High Commissioner of France in Washington to his government, in the spring of 1917 provided subsidies to Trotsky to establish communism in Russia.

Let us read part of this report, taken from the archives of one of the principal governmental institutions of the French Republic and which was first published in number 1 (September 23, 1919) of the newspaper "A Moscou," issued in Rostov-on-Don.

It says: "I. In February 1916 it was learned for the first time that a revolution in Russia was being plotted; it was discovered that the following persons and firms were involved in this work of destruction:

"1. Jacob Schiff, Jew.

"2. Kuhn, Loeb and Co., Jewish firm.

"Directors:

"Jacob Schiff, Jew

"Felix Warburg, Jew

"Otto Kahn, Jew

"Mortimer Schiff, Jew

"Jerome H. Hanauer, Jew.

"3. Guggenheim, Jew.

4. Max Breitung, Jew.

"There is scarcely any doubt that the Russian Revolution, which broke out a year after the aforementioned information, was launched and promoted by clearly Jewish influences. In fact, Jacob Schiff made a public statement in April 1917, saying that thanks to his financial support the Russian Revolution had succeeded.

"II. In the spring of 1917 Jacob Schiff began to ask the Jew Trotsky for help to make the social revolution in Russia…

"From Stockholm, the Jew Max Warburg was likewise backing Trotsky and company, and he was also asking help from the Westphalian-Rhenish Syndicate, an important Jewish firm in Germany, as well as from the Jew Olof Aschberg of the Nya Banken of Stockholm, and from the Jew Jivotovsky, whose daughter married Trotsky. Thus relations were established between the Jewish multimillionaires and Jewish proletarians.

"III. In October 1917 the social revolution took place in Russia, thanks to which certain organizations of Soviets took the direction of the Russian people. Among these Soviets the following individuals stood out" (a list of twenty-nine Jews follows, and Lenin, a Russian of Jewish mother).

"VIII. If we take into account the fact that the Jewish firm Kuhn, Loeb and Co. is in relations with the Westphalian-Rhenish Syndicate, a Jewish firm in Germany; with the brothers Lazare, a Jewish firm in Paris; and likewise with the bank Gansburg, a Jewish firm in Petrograd, Tokyo, and Paris; if we further consider that these Jewish businesses are in close relationship with the Jewish firms Speyer and Co., of London, New York, and Frankfurt, as well as with the Nye Bank, a Jewish Bolshevik firm in Stockholm, we shall see that the Bolshevik movement as such is, in a certain measure, the expression of a general Jewish movement, and that certain Jewish banking houses are interested in organizing this movement.

"The Allies have obtained a marvelous victory over German militarism. From the ashes of German autocracy there rises a new world autocracy… it is Jewish imperialism, whose ultimate purpose is to establish Jewish domination over the world.

"International Jewry is feverishly organizing itself, grouping itself, disseminating its poisoned doctrines, amassing enormous sums of money… and investing vast sums in its propaganda."

So far some fragments of this most interesting document.

I believe that the more deeply and universally the Jew is studied, the more firmly will the conviction be established that this race, which God has wanted alongside Christian peoples as an agent of iniquity, set to lie in wait, is carrying out with indefectible certainty its revenge upon those same peoples; the slow but progressive advance of Judaism over Christian peoples is very clear. Every step of de-Christianization is a new milestone in Judaization. And communism marks, so to speak, the term, the completion of the emancipation of the Jews and the triumph of Judaism, in the words of a Jewish magazine (*Vu*, April 1932), because it has been brought about by the Jews and, more than this, because communism is the effective subjection of a multitude of Christians to a Jewish minority.

Capitalism, in the Jewish mind, is nothing but a transitory stage that must necessarily end in the egalitarian leveling that is achieved in communism. Hence the Jew Walther Rathenau, magnate of German finance and industry, one of the most powerful men in the world, was able to write: "The rhetorical formula of the Russian Revolution is humanity. Its secret desire: (temporary) dictatorship of the proletariat and idealized anarchism. Its practical plan for the future: suppression of European stratification, under the political form of socialized republics. After centuries during which our planet has built up, accumulated, preserved, and safeguarded material and intellectual treasures to serve for the enjoyment of a few, behold the century of demolitions, of destruction, of dispersion, of return to barbarism has come.

"Nevertheless, not only must we follow the road upon which we have entered, but we want to follow it" (*Le Kaiser*).

The sure fact is that the bloody convulsions carried out in Russia, Hungary, and Bavaria and later in Spain bear all the marks of a tragedy plotted and executed by Jews, with men as sinister as Lenin, Trotsky, Béla Kun, and János Kádár.

And unfortunately, men of Jewish race have not only played a role in the development of the Bolshevik revolution, but they have been the principal actors in each of the worst crimes of this revolution. In the annals of terrorism there are four names that stand out ominously: Jankel Yurovsky, the monster who assassinated the eleven members of the imperial family in the cellars of the Ipatief house in Yekaterinburg, including the four daughters of the tsar; Moishe Uritsky, the first chief executioner of the Cheka; Béla Kun, the hangman of Budapest and of Crimea; Dzerzhinsky, the general executioner of the Cheka. Of these four names, not one is Russian; one of the four is Polish, the other three are Jews (Ch. Sarolea, *Impressions of Soviets. Russia*).

That communism, as Marx's revolutionary philosophy and as praxis implanted in Russia, is a creation of Jews does not mean that they currently maintain the initiative and power that they had in the first years of the 1917 revolution. The course of events has followed a very tortuous path there and, although the Jews, under Russian names, still hold power, this has declined greatly, especially after 1947, when the alliance of the two blocs was broken. Though there is still in force in Soviet legislation ten years' imprisonment for whoever insults a Jew, one may hold that, in general, a feeling against Jews predominates in present-day Russia. On the other hand, although the Jews continue promoting communism, they prefer to see it realized in forms other than the Russian. It is not difficult to notice that in Jewish aspirations Zionist communism begins to supplant Russian communism. If Providence does not dispose otherwise, it would seem that the State of Israel is destined to head a new world communism.

THE UNIVERSAL JEWISH EMPIRE

And along with communism, what else do the Jews want? The universal empire of their race over tamed peoples, with Jerusalem as capital of the world. This is the meaning of the Zionist movement, which seeks the reintegration of the Jews in Palestine, not so that the new Judea may include all the Jews, but so that the creation of a Jewish center may be a kind of common home that communicates the necessary impulse to the majority of Jews who would remain in their adopted homelands (G. Batault, *Le Problème Juif*).

Then the golden dream of the Jews will be a reality. For when the Jews are masters of the world, with Jerusalem as capital, then, they dream, the Messiah will come, the great conqueror who will make all the nations of the world slaves of the Jews (Drach, *De l'harmonie entre l'Eglise et la Synagogue*) and who will receive gifts from all peoples and will refuse only that of the Christians.

MIXTURE OF JEWS AND CHRISTIANS

How much truth is there in these Jewish claims? Will they achieve this universal domination? To what extent? Here is a difficult problem whose solution would require detailed examination. It is better to omit its treatment.

What can be said is that today all the forces of evil that have been engendered, consciously or unconsciously, from the Renaissance to the present day—paganism of the Renaissance, Protestantism, rationalism, capitalism, liberalism, laicism, socialism, communism—all of them worked by the virus of hatred for Christ and His Church, are mobilizing in a single front… a compact, overwhelming front… and these forces are satanically commanded by Freemasonry and above all by Judaism. The Jews, from Calvary to this day, have not abandoned their task of crucifying Christ. Now as then, they have

secretly contrived their diabolical plan, which the Gentiles are to execute… and are executing. The struggle is then established, terrible and decisive, between Judaism and Catholicism. Many say between Moscow and Rome. But Moscow has been no more than a simple barracks of Universal Judaism. The statue that they wanted to raise there to Judas is a whole symbol.

The struggle breaks out furiously between Ishmael and Isaac, between Esau and Jacob, between Cain and Abel. Cain is about to strike the mortal blow at his brother Abel. The Jew, who was the servant of the Church, is achieving complete revenge over his former master.

Will he achieve it? Will Goliath overcome David?

God knows. But the plans of men are one thing and the plans of God are another. And God knows how to direct and guide the successes and failures of men in order to realize His most secret ends.

There is no doubt that the mixture of Jews and Christians, which has been taking place since the Renaissance, is pernicious, because the cockle should not be sown with the wheat, and this mixture now has us facing a catastrophic collision whose outcome is difficult to foresee.

But if God has permitted it, some good must be able to be drawn from this mixture.

And what good can the Lord draw from it?

In the first place, to make Christian nations expiate their impieties of centuries, so that they may return contrite to the Lord. God did not call barbarian peoples to the benefits of faith so that they would give themselves over to the idolatries and abominations of modern times. Christian peoples, with France—the firstborn daughter of the Church—at their head, were to be the heralds of the Christian Faith and Love among the peoples of East and West, so

that throughout the earth the name of the Lord might be known and invoked. Instead, they have been the heralds of sin.

These faults must then be expiated. And just as the Jewish people, which denied Christ, was delivered over to the shameful captivity of other peoples, so now we Gentiles shall know the shame of Jewish slavery.

Let us not forget that Christ prophesied to the Jews: "For these are days of vengeance… there will be great distress upon the earth and wrath upon this people… and they will fall by the edge of the sword, and be led captive among all nations, and Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled" (Luke 21:22–24).

And this word of Christ was fulfilled and is being fulfilled. In the year 70 Jerusalem was besieged by the armies of Titus, the Temple was burned, and one million one hundred thousand Jews were massacred and another ninety-seven thousand were taken prisoner (Josephus, *The Jewish War*), and since then the Jew has been wandering, made a reproach and a byword among all peoples, a wicked witness of Christ, King of Ages.

If the Jews were punished, will de-Christianized peoples remain without punishment?

But this punishment has already begun… for yesterday it was Russia and tomorrow it will be the world… a punishment that will fall upon all, upon Jews and Christians; upon both, because both have centuries of frightful impieties.

A frightful and salutary punishment, in which Justice will purify and Mercy will forge apostles of holiness.

I believe that, without a vocation as a prophet, it is easy to foresee that humanity must fall bathed in a general wave of purifying blood… the blood of Russian schismatics to expiate their twelve centuries of apostasy from Christ, who is there where Peter is; the

blood of Protestant heretics to wash away the felonies of four centuries of anti-Christian machinations; the blood of Catholic peoples, who, like vile harlots, have shamefully prostituted themselves; and what a splendid instrument the Jew is in the hand of God to be the executioner of those peoples who exchanged the greatness of the Cross for the greatness of Babylon!… Ah, but God can also raise up a new Attila (if He has not already raised him up) who will crush Jews and de-Christianized alike as the grape in the winepress!…

All must be purified… And afterwards? Afterwards there will arise men of holiness, Jews and Christians, men filled with authentic Christianity, with that Christian faith and charity with which the apostles and martyrs were filled… The false and mendacious Christianity of a hypocritical century will no longer be possible; only after purification will the reconciliation of Jews and Christians, of Esau and Jacob, be able to take place.

PHILADELPHIA, UNION OF BROTHERS

Let us not forget that it is Catholic doctrine of faith, explicitly taught by St. Paul, that when the knowledge of faith comes to all nations, the people of Israel will be converted as a whole, and Philadelphia, that is, the union of Brothers, will become a fact.

In the common pain of a common punishment we Jews and Christians will understand that we are brothers, brothers in Him who was promised to Abraham, to Isaac, to Jacob. He whose blood must flow as a sign of blessing in the heart of all peoples, because only in Him are all the lineages of the earth blessed.

If my opinion may be of any use, I will say that the general purification of peoples which must be carried out in the coming catastrophic collision of the forces of evil against the few forces that

offer resistance must be an Outpouring of the Spirit of God. The Spirit of God, who is a burning fire, *Ignis Ardens*, will inflame souls; through the flames of material punishments He will penetrate them and cause them to encounter one another deeply in Him who has said: "Learn from Me, for I am meek and humble of heart," for if all men, Jews and Gentiles, have been lost through the pride of our flesh, only in the humility of Christ, who did not hesitate to humble Himself unto the abasements of the Cross, can we be saved.

CHAPTER IV
THE JEWS IN THE MYSTERY OF HISTORY AND OF ESCHATOLOGY

From what we have said so far there emerges the exceptional importance that the Jewish people has within humanity. It is a people that accompanies humanity throughout the entire historical process. There have been peoples that have distinguished themselves in one particular region of the world, or that, if they have been singular in the whole universe, have been so only for a brief time. Thus the great empires of antiquity and even the modern ones such as those of Spain, France, or England. The Jewish people, on the other hand, is active throughout the entire course of history and in the very heart of that process. It falls to us to clarify this now, after first making a theological consideration regarding the course of history.

THE TWO HISTORIES IN A SINGLE HISTORY

The historical fabric is a complex and heterogeneous weave of diverse actions carried out by different protagonists for very different motives. Man occupies the central place in this fabric. If there had been no humanity, that is, no being that is sentient and intelligent, there would have been no history—at least no history as

the display of events involving intelligent beings whose actions unfold in an evolutionary process. Man, of many dimensions, touches what is highest and what is lowest in creation, in such a way that his activity involves the whole universe. But above man there is a particularly singular protagonist who takes the initiative in all the good that is found in this fabric. If the teaching of the Apostle is always true—that every best gift and every perfect gift comes from above (Letter of St. James 1:17)—it is especially true in history. For history is a fabric of utterly unique and unforeseeable events that can only be written by one who dominates the entire course of events. If, supposing it were possible, creatures themselves were the principal authors who wrote it, the pattern would become so confused and tangled that the very unfolding of the historical process would become impossible.

History begins with creation. And in creation it is God who takes the initiative. In the beginning God created heaven and earth (Book of Genesis 1:1). And God continues acting in humanity to dispense the good that he did in the beginning. And God saw all that he had made, and behold, it was very good (Book of Genesis 1:31). Divine interventions become ever more urgent and indispensable as man, by his actions, disorders the plan that God has imposed upon things. And God is always admirable in giving orientation and meaning to the disorderly actions of men. The Apostle never ceases to marvel precisely when contemplating the divine wisdom that has traced out an inscrutable meaning for the historical process. "Oh the depth"—he exclaims (Letter to the Romans 11:33)—"of the riches and of the wisdom and of the knowledge of God! How unsearchable are his judgments and how inscrutable his ways!"

If God has the initiative in what is good, the creature has the initiative in what is evil. And in the case of history, it is man who, under the suggestion of the devil, assumes responsibility for what is

evil. Genesis relates to us how the first human couple carries out this task.

In history, then, there are visible and invisible protagonists. There act individuals, peoples, civilizations, and religions. Behind all historical events there stands, in the final analysis, man with all his unending potentialities. Other forces of nature also act, including the influences of the stars. But angels and demons also act, and above all of them, in ineffable transcendence, God.

If we look at the matter from a purely human point of view, we might think we discover two histories: one that God writes through his special intervention in human affairs, and another that man writes. A history, we might say, that is holy, and one that is profane. The holy history is constituted by the divine interventions in human affairs, in the special work of fulfilling the plan traced by the divine design. There is, then, a mysterious action of God himself that begins in creation, continues in the preparation of the Messiah, culminates in the redemption accomplished by the risen Christ, and will close with the death of the last of the elect. This divine action continues to dispense graces to the elect and to arrange the course of human events in accord with that dispensation of graces. And Christ, the supreme grace, is the center of that dispensation—Christ in the mystery of his resurrection, victorious over sin and death. Some graces and interventions prepare the fulfillment of this central event, others accomplish and realize it in time, others finally hand it on, traditio, to successive human generations, for the building up of the Body of Christ "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (Letter to the Ephesians 4:12–13). Holy History is, in the final analysis, the history of Christ and of the Church, his Mystical Body.

There is another history, a profane history that man writes, marking his footprint in every corner of the earth. This is the history of the various civilizations that succeed one another in predominating over human events. Although here the will of man seems to prevail, one nevertheless perceives a great measure of necessity, of fatality, fatum, through which one glimpses how divine providential action conditions and directs the course of human events toward ends whose knowledge God reserves to himself.

The reality is that there is only a single history, the one God writes with the cooperation of all creatures. This history is a grand drama, with its beginning, its knot and plot, and its denouement. The august Trinity begins the unfolding on the stage with the work of creation. The intelligent creature, created gratuitously by God, disorders by his sin the original divine plan, sowing disorder where God had placed order. God takes advantage of the fault and the disorder of man to realize a more admirable plan of reparation, in which his justice and divine mercy shine forth. The risen Christ is the masterpiece of this plan. And with Christ, his elect. When the Body of Christ reaches its fullness, history will have ended.

For the history that men accomplish, the profane history, the history constituted by the fabric of human passions in a mad effort to seize the earth, is nothing more than a secondary support on which God writes his great history, his only history. For God, who dwells in the fullness of eternity without feeling any sort of need, by a most free act of his goodness has willed to communicate himself mysteriously to creatures in an ever more and more perfect degree, and has brought about in time—in irreversible and unique acts, hapax—as it were an increase of the ineffable trinitarian life. The Son of God, by becoming man, introduces man, and with him all creation, into the very bosom of God. All history, with its noisy

events, is ordered to the entry of Christ, together with the elect, into the very bosom of the deity.

For this reason, Scripture has uttered two words that are the key to history. St. Paul writes in the First Letter to the Corinthians (3:20–23): "The Lord knows that the thoughts of the wise are vain. So let no one boast in men. For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future; all are yours, and you are Christ's, and Christ is God's." The Apostle says here that no one should boast in that which is inferior to him, but rather in that which is superior to him, because, as the Psalm teaches (Psalm 8:7): "You have put all things under his feet." Now, beneath each of the faithful there stand, in the first place, the ministers of Christ—whether Paul, who planted, or Apollos, who watered, or Peter, who has the universal governance of the sheep of Christ, according to that word in the Second Letter to the Corinthians 4:5: "We are your servants for Jesus' sake." This means that the religious order, and consequently a great part of Holy History, is at the service of the predestined. In the second place, "the world" is also beneath each of the faithful and serves him insofar as it satisfies his needs or helps him to the divine knowledge, according to that sentence (Book of Wisdom 13:5): "For from the greatness and beauty of created things their original author, by analogy, is seen." In the third place, "whether life or death," that is, all the goods and all the evils of this world, since by good things life is preserved and by evils one comes to death. In the fourth place, "the present or the future," because with what is present we help ourselves to merit, and what is future is reserved for us as reward, according to that word: "For here we have no lasting city" (Letter to the Hebrews 13:14).

In this way there are three orderings of history. The first is that of the things of Christ to the faithful: "All things are yours." The second is that of the faithful of Christ to Christ: "You are Christ's."

The third is that of Christ, insofar as he is man, to God: "Christ is God's." In these three orderings the entire drama of history, of the one history, is enclosed, in which the ensemble of creatures moves in order to execute and fulfill the divine plan.

For this reason, the teaching of St. Thomas is so profound, he who has seen that history, constituted by the movement of men and of creatures, does not have—and no movement has—an end in itself, but outside itself. Regarding the movement "by which God moves creatures," he says in De Potentia 3, 10 ad 4 and 4, "what is sought and intended is something other that is outside the movement itself, namely, the completion of the number of the elect; once this has been obtained, the movement will cease, though not the substance of the movement."

What would remain to be explained is how it comes about that human events, which apparently move almost exclusively according to the designs of men in opposition to the designs of God, can in the end be ordered to the most exact fulfillment of the divine designs. St. Paul, echoing some words from the Book of Job 5, gives us the explanation of this mysterious manner: "For it is written," he says, "He catches the wise in their craftiness." And St. Thomas comments: "God catches the wise in their craftiness because, by that very thing which they devise with cunning against God, God puts an obstacle to their designs, and they fulfill what he intends, just as through the malice of the brothers of Joseph, who wanted to prevent his principate, there was fulfilled, by divine ordinance, that Joseph, sold into Egypt, should attain power."

ON THE MOVEMENTS THAT MOVE PROFANE HISTORY

That God should orient all the events of humanity in a most special and mysterious way toward the building up of the Body of Christ does not prevent, but rather on the contrary requires, that all events also unfold by their own purely human causes. In this way, profane history—what St. Augustine calls the earthly city—has its own substance and its own rhythm, different, if not divergent, from those of the City of God. Sacred Scripture already tells us that Cain, after he had his son Enoch, set about building a city, which he named after his son Enoch;1 it also recounts that among the descendants of Cain, Tubal-cain, the first metallurgist, was a forger of cutting instruments of iron and bronze. After the flood, Scripture shows us men concentrating their efforts on an exclusively civilizing task, the building of the city of Babel, until the Lord, through the confusion of tongues, scattered them over the face of the earth.

Sacred Scripture no longer concerns itself thereafter with profane history, but, with the account of Abraham, enters into Holy History properly speaking, and occupies itself almost exclusively with it until the Book of Revelation. It might seem that God abandons the city of men to its own designs. The city of men has nothing to do with the city of God, at least directly. Its life unfolds in a movement and in a dialectic of its own. One might even think something more: that the structure and dynamics of civilizations and of the profane life of men fall under the dominion of the "Prince of this world." Not because they are evil in themselves, but because he acquired possession over them when man yielded to his suggestion. It is true that Christ engaged in combat against the devil in the three temptations and defeated him definitively on the cross, but on another terrain and with other weapons—on the terrain of holy history and with specifically holy weapons.

Hence profane history moves under the high dominion of the prince of this world. St. John seems to indicate the great laws of

the dialectic of civilizations: a dialectic of the will to power through the domination of some peoples over other peoples—the pride of life; a dialectic of enrichment without limits with the corresponding misery and subjection of the weaker ones—the concupiscence of the eyes; a dialectic of jealousies and sexual rivalries—the concupiscence of the flesh (First Letter of St. John 2:16). For this reason St. John contrasts Holy History with profane history: "We know that we are of God, while the whole world lies in the power of the evil one" (First Letter of St. John 5:19).

St. Paul likewise shows the contrast between the dialectic of the world—in which there is rivalry between Jew and Greek (struggles for political domination), between slave and free (struggles for economic domination), between male and female (struggle for carnal satisfactions)—and the city of God, in which "you are all one in Christ Jesus."1

The great passions of men that Sacred Scripture studies, analyzes, and combats are the motor of the historical movement of civilizations. The cosmos is rushing toward a universal unification under the iron rule of the strongest. Toynbee has seen well how civilization declines in a humanity that progresses in the race to acquire ever more powerful weapons. One empire succeeds another empire, one civilization another civilization. But if the will of the stronger has the force of law, the profane substance of history is kneaded in injustice and moves toward degradation, and thereby toward barbarism. Thus, when a civilization has strengthened itself by devouring the previous one that had entered decadence, it emerges for a moment in an explosion of vigor, but then immediately declines, entering into a chronic state of barbarism or of death. If we pay attention to the very substance of which they are formed, this is the law that governs civilizations: the law of birth and death proper to all

natural bodies. On this plane of the profane substance of history, Spengler's thesis seems definitive.

But Spengler's grave error is to believe that the profane history of peoples must be the only history. It will perhaps be the only one that men are capable of writing. Yet in this very history that men write, driven by the dialectic of the triple concupiscence, God writes another history, the true history, the definitive history.

Nevertheless, if it is true that the profane order of history does not help directly the true history that God writes in the building up of the Body of his Only Begotten, it is also true that in an indirect but real way it also serves it. For it is in the world that this true history is built up, even though it is not built either with the world or from the world. Holy History is inserted into profane history and intermingled with it. The good seed is sown in the field of profane history.

This means that profane history fulfills a series of services in favor of the history of souls, whose nature and measure are known only to God. St. Paul also set forth this law: "We know," he teaches, "that in everything God works for good with those who love him, who are called according to his purpose" (Letter to the Romans 8:28). From this it follows that what happens in the case of the elect —who are the noblest parts of the universe—is not done for the benefit of others, but for their own benefit. Not so with what happens among men who are to be reprobated nor among all the inferior beings of creation, since these are ordered to the good of the elect. "And just as the physician inflicts a wound in the foot in order to heal the head, so God permits sin and evil in some beings for the good of the elect. In order that the word of Scripture might be fulfilled: 'The fool shall be servant to the wise,' that is, sinners to the just" (St. Thomas on Romans 8:28, number 697).1 In this way it appears how profane history is sustained by Holy History. And if it

is true that the work of God in his own is fulfilled only in the wide and turbulent field of the world, subject in turn to the dialectic of the triple concupiscence, and if this creates an interdependence between the two histories, it does not follow that profane history drags Holy History toward itself; rather, on the contrary, it is profane history that is dragged and drawn by Holy History. For the saints will judge the world2 and will conquer it.

THE JEWS IN THE MYSTERY OF HISTORY

History, in all its religious and profane movements, is set in motion at the service of the Mystical Body of Christ. Through history the Body of the Lord is being completed. And the work of incorporating new members into the Body of Christ is accomplished by faith. "Without faith it is impossible to please God" (Letter to the Hebrews 11:6). "But how are they to call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" (Letter to the Romans 10:14–15). From this it follows that history, the Mystical Body of Christ, faith, the preaching of the Gospel, and the mission of evangelizers are all closely united. History has no other reason for being than to extend the time needed for peoples to embrace the Christian faith. And this time, in turn, is conditioned by the strength and impetus with which preaching makes itself heard among the peoples of the earth. And in its turn this impetus of preaching depends on the strength with which faith takes root in peoples so that missionaries may be raised up who disseminate the evangelical message. The Church has been in a state of mission from the day on which Christ deprived her of his visible presence.

And the Christian peoples who have received the evangelical message must make themselves into bearers of this divine message to other peoples. The preaching of the Gospel thus justifies the continued existence of history. When the Gospel has reached all peoples, history must cease. "And this Gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Gospel according to St. Matthew 24:14).

The life of nations, therefore, in the present economy, has its reason for being in the preaching of the Gospel. But in turn the preaching of the Gospel is bound and, as it were, braked by a fundamental tension that comes from the hatred of the Jew against the evangelization of the gentiles. The Jews, as a permanent historical category, fulfill this role of being the enemies of the Gospel, who oppose with all their fury the conversion of the gentiles. This law—a historical law—is expressed by St. Paul in a series of texts whose force must be highlighted. The most significant is in First Thessalonians 2:15–16. There he says: "The Jews, who killed both the Lord Jesus and the prophets, and drove us out, and displease God and oppose all men by hindering us from speaking to the gentiles that they might be saved—so as always to fill up the measure of their sins. But God's wrath has come upon them at last!" One can hardly summarize in fewer words the guilt and its scope that weighs upon the Jewish people. They oppose evangelical preaching by putting Jesus, its principal author, to death, and the prophets who prepared it, and by persecuting the apostles who spread it. They do not please God, although they think the contrary. They are against all men. St. Paul here sets forth the law that explains the permanent enmity, as a historical category, of the Jewish people against all nations. And he clarifies in what way they oppose all peoples—namely, by hindering their evangelization and salvation. This is the role of the Jewish

people: to sow corruption and ruin among the peoples, especially among Christians.

St. Paul also sets forth this law of persecution by the Synagogue against the Church in the Letter to the Galatians 4:28–29, where he says: "Now we, brethren, like Isaac, are children of promise. But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now." Ishmael, son of Abraham by the slave Hagar, persecuted Isaac, son of Abraham by Sarah. Thus the Synagogue persecutes the Church—permanently and fundamentally as a historical category. And since the Church is in a state of mission, bringing the Gospel to all peoples throughout history, the Synagogue hinders this work and the plan of evangelization.

For this reason the Church, with great wisdom and instructed by the Apostle regarding the interventions of the Synagogue, when she possessed temporal power, opposed the entry of Jews into Christian peoples. She knew that they were a dangerous people who lay in wait for the perdition of Christians. A sacred people, without doubt, was not to be persecuted and had to be treated with respect, as corresponded to the greatness of its patriarchs. But it was an enemy people, from which it was necessary to be on guard and to defend oneself. The discipline of the ghetto was suited to their sad condition.

The Jews, from within the ghetto, although impotent to deal mortal blows to Christendom, schemed in a thousand different ways to destroy Christian peoples. They had two powerful weapons at their disposal: a dialectical knowledge of the word of God given by rabbinic science, with which they could forge all manner of heresies, and the power of gold with which to corrupt morals, especially among the powerful. They did some harm, but from outside, without coming to seize control of Christian societies.

But when Christian fervor grew cold and peoples became paganized, the formerly Christian society opened its doors to the Jews. The French Revolution, which marks the death of Christian society, introduced the Jews into its bosom. From within, and attaining ever greater power, the Jews managed to corrupt Christian peoples ever more profoundly. Through liberalism, socialism, and communism they dissolve all the natural and supernatural institutions that Christianity had consolidated. The structure of Christian nations is broken. Peoples no longer set for themselves missionary objectives or political enterprises. They turn into conglomerates of individuals driven by purely economic well-being, which in turn they can attain only in dependence upon and in the service of the Jews, who become masters of the wealth of the world.

The Jewish–gentile tension that God has established at the heart of nations increases as these move away from Jesus Christ—and rightly so. For this tension can only disappear within Christianity. St. Paul teaches this categorically: "In Christ there is neither Jew nor Greek" (Letter to the Galatians 3:28). Therefore, if nations do not want to fall under Jewish domination, they must submit to the sweet yoke of the law of Christ. If, on the other hand, they reject the public reign of Jesus Christ, they will necessarily fall under Jewish domination. The law of the dialectical tension between Jew and gentile operates with theological rigor and with necessity. And Europe, once Christian, which ought to have been the standard-bearer of the Gospel to all the peoples of the universe, now, judaized, carries exploitation and ruin to pagan peoples, creating there insurmountable obstacles to the preaching of the Gospel.

CHAPTER FOUR

THE MYSTERY OF THE TENSION BETWEEN JEWS AND GENTILES IN RELATION TO HISTORY

This law of dialectical tension between Jews and gentiles, which St. Paul denounces in First Thessalonians 2:15–16 and which governs the evangelization of peoples, must be founded on some mysterious disposition of Providence in the present economy. St. Paul teaches precisely this in chapters nine, ten, and eleven of the Letter to the Romans. We shall now set out his teachings, for greater clarity.

1. There exists a superiority and preeminence of the Jew over the gentile. As is well known, the divine election in favor of this tiny people fills the marvelous pages of the Old Testament. The Apostle does not cease to recall this to the proud Romans.

"Tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for everyone who does good, the Jew first and also the Greek" (Letter to the Romans 2:9–10).

If it is true that both Jews and gentiles are inexcusable sinners (Letter to the Romans 2:1), nevertheless the Jews have a superiority that St. Paul openly acknowledges: "Then what advantage has the Jew? Or what is the value of circumcision?" And he answers: "Much in every way. To begin with, the Jews are entrusted with the oracles of God" (Letter to the Romans 3:1–2).

But, someone might argue, the Jews have been unfaithful and have rendered themselves unworthy of the divine promises. The Apostle replies: "What if some were unfaithful? Does their faithlessness nullify the faithfulness of God?" And in Romans 11:28–29 he adds: "As regards the Gospel they are enemies of God,

for your sake; but as regards election they are beloved for the sake of their forefathers. For the gifts and the call of God are irrevocable."

2. But the superiority that God has granted to the Jew comes to him from faith and not from the flesh.

The permanent temptation of the Jewish people has consisted in believing that their greatness came purely from their carnal lineage and not from faith. It is clear that their carnal lineage was great, inasmuch as it was to be the vehicle that would bring us the Savior. But it was great because of the Savior and because God in his designs had chosen that lineage and not another in order to bring us the Savior. St. Paul strongly underlines this truth in the Letter to the Galatians 3:6, showing that the greatness of Abraham did not consist in his flesh, by which he was the father of Ishmael by the slave Hagar, without this bringing him any glory. His greatness consisted in faith, in that he believed—believed that Sarah, his wife, already aged, would give him Isaac, the son of the Promise—and Abraham believed so firmly that he did not hesitate to obey the divine command to sacrifice his only-begotten son. Faith saves. The law and the flesh lead to perdition, because they are a curse. "Christ redeemed us from the curse of the law, having become a curse for us—for it is written, 'Cursed be everyone who hangs on a tree'—that in Christ Jesus the blessing of Abraham might come upon the gentiles, that we might receive the promise of the Spirit through faith."1

3. The tension between Jew and gentile, with the superiority of the Jew over the gentile, comes to an end within Christianity.

This historical category that is the dialectical tension between Jews and gentiles—which, in the theology of St. Paul, is to govern all of history—ends in Christianity, not with a temporal end but with a supra-historical one.

When Jews and gentiles enter the Church, they profess Christ, in whom all division ends. Thus the Apostle teaches in the

Letter to the Galatians 3:26–28: "For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Christianity is not realized all at once, but is fulfilled progressively in the historical process. Tensions, and especially that between Jew and gentile, must exist so that the process of evangelization of peoples may be fulfilled. For this reason the Jew makes himself present in every people along with the missionaries. If in a certain way his very presence confirms the evangelical message as the fulfillment of the prophecies, in another way he is the authentic contradictor of Christ and of Christianity, who "hinders us from speaking to the gentiles that they may be saved" (First Thessalonians 2:16).

But once converted, both Jew and gentile have nothing to fear from the Jews—not because the latter do not lie in wait, but because their plots are vain against whoever is united to Jesus Christ.

4. There is, then, a great mystery with respect to the Jews, namely, that part of this people has been reprobated so that the gentile peoples might be saved.

The Apostle teaches us that part of Israel has been reprobated. In Romans 9:30–33 he openly teaches: "What shall we say, then? That gentiles who did not pursue righteousness have attained it, that is, the righteousness through faith; but that Israel who pursued the righteousness which is based on law did not succeed in fulfilling that law. Why? Because they did not pursue it through faith, but as if it were based on works. They have stumbled over the stumbling stone, as it is written, 'Behold, I am laying in Zion a stone that will make men stumble, a rock that will make them fall; and he who believes in him will not be put to shame.'"

The word of Isaiah (Isaiah 28:16) was thus fulfilled: "Therefore thus says the Lord God: 'Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation.'" Against this stone part of the Jewish people stumbled and fell. "God gave them a spirit of stupor, eyes that should not see and ears that should not hear, down to this very day" (Letter to the Romans 11:8). And the Apostle adds: "And David says, 'Let their feast become a snare and a trap, a pitfall and a retribution for them; let their eyes be darkened so that they cannot see, and bend their backs forever'" (Letter to the Romans 11:9–10).

But the reprobation has not been total, but only partial, and God has reserved a remnant of Israel. The Apostle teaches this clearly: "I ask, then, has God rejected his people? By no means! … Do you not know what the Scripture says of Elijah, how he pleads with God against Israel? 'Lord, they have killed thy prophets, they have demolished thy altars, and I alone am left, and they seek my life.' But what is God's reply to him? 'I have kept for myself seven thousand men who have not bowed the knee to Baal.' So too at the present time there is a remnant, chosen by grace" (Letter to the Romans 11:1–5).

Part of Israel was reprobated so that mercy might reach the gentile peoples. Here lies precisely the mystery: that God, moved with pity for the peoples and resolved to save them, permits the perdition of part of Israel, and in their place disposes the grafting of the gentile peoples into the great Olive Tree that is the Church. "So I ask"—says the Apostle (Letter to the Romans 11:11)—"have they stumbled so as to fall? By no means! But through their trespass salvation has come to the gentiles, so as to make Israel jealous."

The gentiles must take great care not to become proud, thinking that the fall of part of the Jews was brought about in their merit; rather, they must fear before the unfathomable mystery of

divine mercy and justice. And on this point the Apostle says: "But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember it is not you that support the root, but the root that supports you. You will say, 'Branches were broken off so that I might be grafted in.' That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you" (Letter to the Romans 11:17–21).

5. The reprobation of part of Israel is permitted until the fullness of the nations enters the Church.

St. Paul openly teaches that "a hardening has come upon part of Israel, until the full number of the gentiles come in, and so all Israel will be saved" (Letter to the Romans 11:25–26).

6. While part of Israel is reprobated and the gentiles are converted, an envy is stirred up in the Jews against the converted gentiles.

St. Paul sets this forth in various passages. Thus in Romans 10:19 he makes the words of Moses his own: "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." And in the same letter, 11:14, he says: "In order to make my fellow Jews jealous, and thus save some of them." St. Thomas, in his commentary on this passage, notes that the Jews felt envy and wrath against the converted gentiles—that is, a wrath that arose from envy. "It is said," he adds, "that God incites them to envy and moves them to wrath, not insofar as he causes malice in them, but insofar as he withdraws his graces from them, or rather by converting the gentiles, from which the Jews take the occasion for wrath and envy."1

This wrath and envy of which the Apostle speaks here are what provoke the persecutions against the Church and Christians of

which he speaks in First Thessalonians 2:15 and Galatians 4:29, texts that we have already reproduced. It should be well noted that this enmity does not constitute a tension properly so called, inasmuch as this notion presupposes a reciprocity of actions; and although the Church is hated by the Synagogue, she does not hate the Synagogue, but limits herself to being on guard against its plots and attacks.

These plots and attacks of the Synagogue against the Church and Christians are carried out above all on the public level of nations, and are effective factors in the movement of history, as we have already said.

7. In the course of history, despite the reprobation of part of Israel, some Jews will be saved.

St. Paul teaches, in Romans 11:14, that "in order to make my fellow Jews jealous, and thus save some of them," he will save some. He does not seem to announce this as an exclusivity of his personal apostolate, but as a constant of the whole of Christian history.

8. But Israel, too, will be converted.

Thus the Apostle clearly and gloriously announces it: the Jews will be converted. "Now if their trespass means riches for the world, and if their failure means riches for the gentiles, how much more will their full inclusion mean!" (Letter to the Romans 11:12). And further on: "For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?" (Letter to the Romans 11:15).

St. Paul takes great care to point out that the fall of Israel has taken place provisionally and solely in favor of the gentiles. "Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the gentiles come in" (Letter to the Romans 11:25).

And as though this were not enough, the Apostle adds: "And so all Israel will be saved; as it is written, 'The Deliverer will come from Zion, he will banish ungodliness from Jacob'; 'and this will be my covenant with them when I take away their sins'" (Letter to the Romans 11:26–27).

St. Paul could not indicate more strongly the conversion of the Jews, and that as a right—that is, as though wishing to signify that if their fall occurred in order to bestow a favor on the gentiles, once that favor has been accomplished the Jews ought to be restored. St. Paul does not conceal the pride of his race, which was chosen by God: "I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin" (Letter to the Romans 11:1).

The conversion of the Jews had likewise been clearly announced by the Prophets of the Old Testament. Psalms 147 and 126 celebrate it in a triumphant tone. Isaiah (59:20), Jeremiah (31:10–12; 16–17; 33), Ezekiel (37:1), Hosea (3:4–5), and Malachi (3:2–3)1 do not cease to sing of it with jubilation. And the New Testament announces it, though in a dramatic tone. "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate. For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord'" (Gospel according to St. Matthew 23:37–39; Gospel according to St. Luke 13:34–35). The accent of this prediction falls not so much on the conversion as on the punishment that will be inflicted upon the Jewish people for their unbelief. The conversion is indirectly announced insofar as it is said that the Jews will greet Jesus with "Blessed is he who comes in the name of the Lord."

St. Luke 21:24 also announces the conversion of Israel: "They will fall by the edge of the sword, and be led captive among all

nations, and Jerusalem will be trodden down by the gentiles, until the times of the gentiles are fulfilled."

St. Paul, in the Second Letter to the Corinthians 3:15–16, likewise reveals the return of the Jews to the Lord: "Yes, to this day whenever Moses is read a veil lies over their minds; but when a man turns to the Lord the veil is removed."

9. The Jews will be converted at the very edge of history.

The conversion of the Jews is clearly announced in Scripture. What is problematic is the time at which it will be fulfilled. Up to now, the common opinion of exegetes, and especially of St. Thomas, was that the conversion would bring to an end the unfolding of history and would therefore take place at the end of history. But recently authors such as Charles Journet (in Destinées d'Israël, Egloff, Paris, 1945, pages 339 and following) have argued that the return of Israel will occur within the very weave of history. Far from putting a final point to historical development, it would be an event of such magnitude that it would yield, as its fruit, a great epiphany of catholicity extending over several centuries. The end of history would come only after the conversion of the Jews and the great epiphany of catholicity that their conversion would bring about, when great persecutions would be unleashed under the action of the mystery of iniquity announced by St. Paul in Second Thessalonians 2:7.

Journet wishes to found his opinion on the words of the Apostle: "For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?"1 The Apostle, Journet argues, does not say "the resurrection of the dead," but "a resurrection from the dead." This means, consequently, that the return of Israel will provoke within the Church such a resurgence of love that it can be compared to a return of the dead to life. The world, he continues, after the conversion of the Jews, will participate in a more full and manifest manner in the first resurrection of the

thousand years of which the Book of Revelation speaks (Revelation 20:4–6)—that is, in the life of grace as it has been poured out in abundance by Christ throughout the entire era of the millennial or messianic manifestation, which begins with the days of the Incarnation and lasts until the time of his second parousia at the end of the ages (ibid., page 341; and E. B. Allo, L'Apocalypse de Saint Jean, page CXXXI).

But it is easy to respond to this. It is true that from the text in question it follows that the conversion of the Jews will bring to the world and to the gentiles a much greater good than that brought by their fall. But what has been the fruit of the fall of the Jews? Nothing less than the Redemption, which Paul calls "the riches of the world … the riches of the gentiles,"2 the "reconciliation of the world." And what other essential event can be comparable to this—and even more, surpass it in richness—if not the parousia itself? At the very least, it is certain that a higher degree of the outpouring of grace cannot be compared, as something equal or greater, to the substantial outpouring of grace that takes place in the Redemption.

Moreover, there was an even more fundamental reason that explains why the ancient exegetes, despite the expression "a resurrection from the dead," linked the conversion of Israel to the final resurrection. And this reason was their conception of history, which led them to perceive that the opposition between Jews and gentiles was a historical category that illuminated the whole mystery of Christ and of his redemption of the universe, in such a way that when that opposition ended, history itself also ended. Consequently, since the conversion of Israel put an end to the tension between Jews and gentiles, it also put an end to history (see Gaston Fessard, "Théologie et Histoire," in Dieu Vivant, no. 8).

The conversion of the Jews is a meta-historical, properly eschatological event, because it must put an end to a factor that

drives history forward, namely, the tension between Jews and gentiles. On the other hand, it is clear that we cannot speak of an event totally outside of history, as though it were realized above time and history. "As we have time, let us do good to all" (Letter to the Galatians 6:10), and only historical time is a time for doing good and being saved. Therefore, the conversion of the Jews must take place within history and at its end—let us say, on the very edge of history.

10. History moves toward eschatology, in which there will be a single people of Jews and gentiles.

History moves, agitated from within by the division between Jews and gentiles, slave and free, man and woman. Religious, political, economic, and social struggles set peoples in motion against one another in a frenetic effort to dominate. The role played by the Jewish–gentile tension in this movement of history is primordial—and not simply as a fact, but as a law that God has placed in the very reason for being of history, which is the preaching of the Gospel. St. Paul has revealed this mystery to us. But St. Paul also reveals that history moves toward the perfect unity of Christ where "there is neither Jew nor Greek."

In his magnificent Letter to the Ephesians (2:12) he first recalls to the gentiles the miserable condition in which they once found themselves: "Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world." The condition of gentility could not be more wretched.

"But now in Christ Jesus you who once were far off have been brought near in the blood of Christ."1 The gentile peoples have entered the Church and have heard the word of salvation, and the Church is the true commonwealth of Israel. And "he is our peace …

that he might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end."2

In Christ, then, peace has been made between the two peoples. "And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father" (Letter to the Ephesians 2:17–18).

In Christ Jesus, then, neither Jews nor gentiles are "strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets" (Letter to the Ephesians 2:19–20). And Christ is the cornerstone of this edifice. Throughout the whole historical process the building up of the Church is being accomplished, using stones taken from all peoples, from Jews and gentiles, according to the inscrutable divine plan. And there, in the Church which is Christ extended, all division ends in such a way that when the Church is fully built up, history will also come to an end.

THE JEWS IN THE MYSTERY OF ESCHATOLOGY

In order to have a complete understanding of the Jewish people and of its enormous significance in the plan of the redemption and sanctification of the world, it is necessary also to keep in mind its role in meta-history or eschatology—that is, in those final events that, already beyond history, are as it were gravitating over all of it and drawing it toward themselves. These events begin:

a. With the fullness of the nations that must still be evangelized as nations in their cultural structures that make them such specific nations. This process must be realized throughout all of history, to a great extent and as the principal effect of the dialectic between Jews and gentiles, between Synagogue and Church. The precise moment of history in which we are living is characterized by

the culmination of the struggle of the Synagogue against the Church in an effort to prevent the Christian message from reaching the fullness of the peoples. The Church is on the point of making this message penetrate among the nations. But the Synagogue, with liberalism and communism, strongly rejects this message. Nevertheless, the Church, especially in her fontal center, the Roman See, is clothing herself with an exceptional vitality which, under the strength of the Holy Spirit, makes her capable of undoing the mass of errors that the Synagogue has accumulated in the world in the last four centuries. This seems to be the meaning of the Marian messages to the world today announcing peace, under which would be signified the fullness of the peoples within the bosom of the Church. This is also the meaning of the Second Vatican Ecumenical Council.

b. As the fullness of the nations within Christendom is reached, the conversions of the Jews will also multiply, increasingly more valuable in number and in quality, through the effect of the emulation of which the Apostle speaks. But both the fullness of the gentiles in the bosom of the Church and the conversions of the Jews will provoke a greater rage and resentment against the Church in the central nucleus of Judaism, which, as it becomes smaller, will also become more fanatical, until it succeeds in its task of corrupting and subjugating the world of gentility. Thus the universal apostasy foretold by St. Paul in Second Thessalonians 2:3 will be prepared and carried out: "Let no one deceive you in any way; for that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of perdition." Also St. Luke (18:8), when the Lord asks: "Nevertheless, when the Son of man comes, will he find faith on earth?"; and St. Matthew (24:12), where the Lord says: "And because wickedness is multiplied, most men's love will grow cold." Also First Timothy 4:1.

c. The universal apostasy will form a single historical fact with the coming of the Antichrist, as is evident from the passage in Second Thessalonians 2:3. The Antichrist will be recognized as the Messiah of the Jews and the lord of the gentiles. In this way, the universal apostasy of the gentile peoples and Jewish domination over all peoples will likewise constitute a single historical fact. The coming of the Antichrist will be "by the activity of Satan"—that is, through his suggestion: "Satan will be loosed from his prison and will come out to deceive the nations" (Book of Revelation 20:7).

d. After the fullness of the nations—which may, in an absolute sense, be contemporaneous with the universal apostasy and the coming of the Antichrist—the conversion of the Jews will take place, carried out principally through the preaching of Elijah and Enoch, according to that passage in Malachi 4:5–6: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse."

e. With the universal apostasy and the revelation of the Antichrist there will occur the great tribulation announced by Jesus in the Gospel (Gospel according to St. Matthew 24:21; Gospel according to St. Mark 13:19; Gospel according to St. Luke 21:25).

f. Then, immediately after the tribulation of those days, "the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory" (Gospel according to St. Matthew 24:29–30; cf. Gospel according to St. Mark 13:24–26; Gospel according to St. Luke 21:27).

g. "And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other" (Gospel according to St. Matthew 24:31; Gospel according to St. Mark 13:27).

h. "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left" (Gospel according to St. Matthew 25:31–33).

i. "But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up" (Second Letter of St. Peter 3:10).

j. "But according to his promise we wait for new heavens and a new earth in which righteousness dwells" (Second Letter of St. Peter 3:13). For God is going to create "new heavens and a new earth" (Isaiah 65:17), according to the vision of the Book of Revelation (21:1): "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more."

k. "That you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Gospel according to St. Luke 22:30).

Just as the people of Israel plays a primordial role in historical time, so it must also play such a role in eschatological events. It is impossible to forget that the entire work of Christ is reduced to the foundation and preaching of his messianic kingdom —a universal kingdom in time and space; a historical and eschatological kingdom; a spiritual and internal kingdom, but likewise temporal and external. And in this messianic kingdom the people of Israel, even in its carnal and historical reality, fulfills a

mission of first importance. For it is to Abraham alone, from whose loins this people was taken, that there are first announced the great promises that found this messianic kingdom: "In you and in your descendants shall all the nations of the earth be blessed." And it is only in Abraham that this kingdom begins to have an effective realization.

The patriarchs of the Old Covenant, of whose series Abraham is the first, will thus be the root of this messianic kingdom that is to be perpetuated throughout history and then also in eternity. And, together with the patriarchs, the prophets and the Apostles will constitute the first fruits and the root of the rich Olive Tree that is the Church (Letter to the Romans 11:16–17). "They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ, who is God over all, blessed for ever" (Letter to the Romans 9:4–5). Israel therefore has a threefold greatness. First, that of its name, for: "Your name shall no more be called Jacob, but Israel, for you have striven with God and with men, and have prevailed" (Book of Genesis 32:28). Second, for the great benefits it has received from God. Third, because from Israel Jesus Christ draws his carnal origin. Hence, and in Christ, "salvation is from the Jews" (Gospel according to St. John 4:22).

But Israel is great even in those branches that have been cut off from this Olive Tree so that the wild olive of the gentiles might be grafted upon it, because they, too, must fulfill a mission in the divine plan, namely, to accelerate the evangelization of the world and with it the progress of history.4

In the end, however, when the nations have entered the messianic kingdom, this people, by its new insertion into the Olive Tree from which it had once been cut off, will mark the precise

moment of the beginning of the great eschatological events that prepare the parousia of the Son of Man.

And already in the very consummation of eschatology, when the final and eternal banquet of divine contemplation is celebrated, men "will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven" (Gospel according to St. Matthew 8:11).

EPILOGUE

The preceding considerations have been written in order to explain the Jew. The Jewish race is a saving race in Christ. All the praises bestowed upon the Jew will fall short of the greatness of this race that has brought us Christ and Mary.

But Christ and Mary are so great that their greatness surpasses the value of all races, because they surpass the human. Christ and Mary attain the divine—Christ as the Only Begotten of the Father, "the radiance of the glory of God and the exact representation of his being"; the Virgin Mary as the Mother of God. From this it follows that the Jew, the genealogical support of greatnesses that surpass his own value, ought to have been plunged into his own littleness by the greatnesses he supports.

Instead, however, part of Israel was bitten by pride. Foolishly it believed itself greater than all other peoples and races—above all, greater than Christ and than Mary.

It believed itself superior to all and raised around itself a fence so as not to contaminate itself with the inferiority of others, and it labored with cunning to dominate them. And it has been succeeding. With the press and with money the Jews today hold control over Christian peoples.

Within the regime of carnal greatness that their cunning has erected through the work of de-Christianized forces, the Jews are masters, and there is, it seems, no power capable of resisting their hidden dominion.

Must Christian peoples, then, see themselves condemned to a shameful and unredeemable slavery under Jewish overlordship? In no way. This deadly domination must be shaken off with virile energy. How? Before indicating this, I ask readers to weigh carefully the words they are about to read, because they have been written with the strictest logical precision. And they have also been written according to the purest Christian principles.

It is well known that Christianity is summed up in the great Commandment: "You shall love the Lord your God with all your heart … and your neighbor as yourself."

To love means to seek the good of those whom we love. Man must therefore first seek the good of God and then the good of man. The good of God is that his name be blessed and glorified in deeds through the fulfillment of his law. The good of man is that all the rights that conspire toward the achievement of his eternal and temporal well-being be recognized.

If this is so, that father fails the commandment of love who does not restrain his son when he violates the rights of God or the rights of his mother. That father does not fulfill charity who does not punish, if necessary, the son who does not respect his mother or mistreats his brothers. That ruler does not fulfill charity who does not safeguard the interests of the fatherland or who does not prevent and punish the abuses of wicked citizens.

Charity is not a sentimentalism that consents to all the errors and abuses of others. Charity is to effectively procure the real good (eternal and temporal) of others and to hate evil at every moment.

Granted this, how should the Jewish designs to dominate Christian peoples be forestalled?

In two simultaneous ways.

First: By affirming and consolidating Christian life within the peoples.

As I have repeatedly stated throughout this book, Jewish domination advances in step with the de-Christianization of peoples. It is a theological law verified by history. Therefore, the true Christianization of peoples, with an interior and profound Catholicism of faith and charity, will mark the decline of Jewish domination. For this reason, the best way to combat Jewish domination is to restore solidly, in public and private life, the Christian sense.

Second: By directly repressing Jewish plots.

And here let us note that the Jews, as children of the devil—as Jesus Christ called them—have likewise diabolical methods for dominating Christian peoples. These methods are reduced to lying.

"You are of your father the devil," Jesus Christ said to them, "and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him; when he lies, he speaks according to his own nature, for he is a liar and the father of lies" (Gospel according to St. John 8:44).

St. Paul, speaking of Satan, tells us that he "disguises himself as an angel of light" (Second Letter to the Corinthians 11:14). Lying is the great weapon of the devil and of the Jews, his children. For this reason the devil is figured as the serpent, and the Jews also adopt the figure of the serpent as a cabalistic symbol.

From this it follows that the proper method of Judaism in its struggle against Christian peoples is ambush.

It kills Christian peoples under the appearance of saving them. It enslaves them under the pretext of liberty. It hates them under the pretext of fraternity. It dominates them under the pretext of equality. It tyrannizes them under the pretext of democracy. It robs them under the pretext of credit. It poisons them under the pretext of enlightenment.

And, moreover, by always lying with marvelous skill, it inculpates the true saviors as being the enemies of the peoples. Thus Christ, the Church, the priesthood, Christian rulers are presented to the peoples as vile deceivers.

The tragic struggle of the Spanish Civil War is the best demonstration of this. Judaism, with its headquarters in Moscow, had corrupted the Spanish masses and had bribed some vile and cowardly rulers. It wanted to complete its work by plunging the Spanish nation into a ruinous slavery more vile than that of Soviet Russia. But the heroes of the Spain of El Cid and of the Catholic Kings arise, resolved to free the Spanish people from this shameful tyranny, and then universal Judaism spreads throughout all corners of the globe the claim that a handful of rebels is conspiring against the established power and against the Spanish people.

What tactics must be adopted against this satanic struggle founded on lies?

We must adopt the frank and resolute tactics of the champions of Truth: the tactics of the sword.

Let us say, first of all, that it is a profound error to present the sword as incompatible with Christianity.

In Christian symbolism the Archangel St. Michael is depicted wielding the sword, because he fought with the dragon (Book of Revelation 12:7).

EPILOGUE

Genesis tells us that after the sin of our first parents, God placed before the paradise of delights a cherub with a flaming sword (Book of Genesis 3:24).

Christ our Lord says to his disciples on the eve of the Passion: "But now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one." They said, "Look, Lord, here are two swords." And he said to them, "It is enough" (Gospel according to St. Luke 22:36–38).

In the dogmatic Bull Unam Sanctam, the great Pontiff of the rights of the Church, Pope Boniface VIII,1 saw in these two swords the two powers, spiritual and temporal, that must be at the service of the Church. "We are informed," he says, "by the texts of the Gospel that in this Church and in its power there are two swords, namely, the spiritual and the temporal … Both, therefore, are in the power of the Church, that is, the spiritual and the material sword. But the one is to be wielded for the Church and the other by the Church. The one is in the hand of the priest, the other in the hand of kings and soldiers, but at the will and sufferance of the priest. It is necessary that one sword be under the other sword, and that the temporal authority be subject to the spiritual power …"2

Both swords must wave in defense of Truth and to restore justice against the hidden plots of iniquity. And it belongs to every man, vir, to wield the sword, when needed, in order to go out in defense of the trampled Rights of God and of the Church.

Sacred Scripture praises (First Book of Maccabees, chapter 3) Judas Maccabeus, "who put on the breastplate like a giant, and girded on his warlike weapons in campaigns, and made battles, protecting the camp with his sword."

And in the splendors of the Christian Age, the men of Christendom, exhorted by the Supreme Pontiffs and led by fearless leaders, fought resolutely against the enemies of Christianity. The era

of the Crusades fills the most glorious pages of the Church. And the figure of St. Joan of Arc is not a mere decoration in Catholic churches, but a symbol and example that invites every Christian to fight with courage so that iniquity may not enslave the children of the Light.

These two swords are the only ones that can overcome the hypocritical tactics of the Jew. Hence the horror of the Jew, and of a judaized world, before the cross and the sword.

The sword is the only effective weapon, effective in the short term, that can overcome Jewish plots. For the sword, the military, belongs to the heroic sphere of man, of the vir, of the male. It is connected, by metaphysical bonds, to the spiritual values of man. It is something essentially opposed to the carnal. If the Jews before Christ were heroes capable of wielding the sword like the Maccabee brothers, after Christ, when they became carnal, they turned into cowards like all Christians stupefied by liberalism and by democratic slogans.

There are two radically opposed ways of fighting: the one carnal, the other spiritual; the one belonging to the devil, the other to God; the one that of the Jew, the other that of the Christian; the one that ambushes, the other that strikes with manly courage.

The devil conquered Eve with seductive words, but the Virgin conquers the devil by crushing his head. The devil tempts Christ with fascinating promises, but Christ rejects the devil with the boldness of a Lion. The Jews plot conspiracies in secret against Christ, but Christ denounces and foils their treacherous schemes in the light. And in the zenith of medieval greatness, while the Jews conspired in the ghettos, knights and heroes fought in the light against the enemies of the Cross. The Middle Ages are mystical and warlike like all great spiritual heights. The sword is at the service of the Cross.

Christian charity, which commands us to effectively procure the good of God, the good of the Church, the good of Christian peoples, likewise commands us to wield the sword in order to effectively defend these goods when there is no other way to secure them.

If that moment has not yet come, it may not be far off—in which, if we do not wish to see the name of God proscribed, churches burned, priests vilified, virgins violated by unleashed rabble, it will be necessary to gird our loins and wield the sword.

If out of sentimentalism or cowardice we refuse to fight with courage, we shall have to live as slaves of a rabid minority of Jews who, after having vilified us in what is most sacred, will subject us to the tyranny of dishonor.

Charity itself demands it. For those who refuse to adopt that sole means which can ensure the inviolable respect due to God, the Church, the fatherland, sons, and daughters cannot say that they truly love God, the Church, their fatherland, their sons, and their daughters.

It is the only means—painful but indispensable—just as the use of the scalpel is indispensable for cutting away gangrene that infects.

If the use of the sword implies villainy when it is used to exterminate the innocent, on the other hand, when it is employed to restore the rights of Truth and Justice, it carries with it the honors of heroism.

In writing these pages I have felt the pain of thinking that many true Israelites might think that these pages aim to repress the Jew merely because he bears Jewish blood. Yet it is impossible even to imagine such a thing.

It is not only not directed against Jewish blood as such, but it is written in defense of true Jewish blood. For the greatness of

EPILOGUE

Israel is Christ and Mary. The greatness of Israel is the Jewish blood that runs in the veins of Christ and Mary. And in defense of this blood—that is, in defense of Christian principles—these pages have been written, proscribing what is infected in Pharisaic blood.

May true Israelites understand that they will only be able to attain the true greatness of their blood, which is the universal greatness of the world, when they too wield the sword to cleanse from their midst the Pharisaic leaven that corrupts, and adhere to Him who came to save every person.

APPENDIX I

ENCYCLICAL LETTER OF POPE BENEDICT XIV[1]

Encyclical Letter of Pope Benedict XIV to the Primate, Archbishops, and Bishops of Poland, concerning what is forbidden to the Jews residing in the same cities and districts as the Christians.

Venerable Brothers:
Health and Apostolic Blessing.

By the great goodness of God the foundations of our holy Catholic Religion were first laid in Poland toward the end of the

[1] We reproduce in an appendix the last document of the Roman See on the Jewish question, published at the very dawn of the properly modern world, a few years before the Jews seized control of Christian society—something that, as is well known, took place in the French Revolution. The learned Pontiff Benedict XIV makes in it a brief but lucid examination of the greatness and misery of the Jewish people, a summary that, to its misfortune, Christian peoples were to forget. Afterwards, when the Jews became masters of Christian peoples and confined the Church in the ghettos, it no longer seemed possible or fitting to speak. De-Christianized peoples could not understand with supernatural intelligence this mystery of history which is the Jewish people. Yet peoples were to endure this mystery by suffering the countless hardships that, with capitalism, liberalism, socialism, communism, and today Zionism, the Jewish people was to inflict upon them. (Author's note)

tenth century, under Our Predecessor Pope Leo VIII, thanks to the zealous activity of Duke Mieceslas and his Christian wife Dambrowska. Thus we learn from Dlugoss, author of your Annals (Book II, page 94). Since that time, the Polish nation, always pious and devout, has remained unshaken in its fidelity to the holy religion adopted by it, and has distanced itself with aversion from every kind of sect. Thus, although sects have not spared efforts to find a foothold in the kingdom in order to scatter there the seeds of their errors, heresies, and perverse opinions, the Poles have only resisted such efforts ever more steadfastly and vigorously and have given yet more abundant proofs of their fidelity.

Let us take some examples of this fidelity. We must mention, first of all, one which may be considered as particularly apt for our purpose and which is by far the most important. It is the spectacle not only of the glorious memory—preserved as a relic in the sacred calendar of the Church—of the martyrs, confessors, virgins, men notable for their eminent holiness, who were born, educated, and died in the kingdom of Poland, but also of the celebration in that same kingdom of many councils and synods that were brought to a happy conclusion. Thanks to the work of these assemblies, a resplendent and glorious victory was won over the Lutherans, who had tried every form and method to gain an entry and secure a base in that kingdom. There is, for example, the great Council of Petrikau (Piotrków), which took place during the Pontificate of Our illustrious Predecessor and fellow citizen Gregory XIII,1 under the presidency of Lipomanus, Bishop of Verona and Apostolic Nuncio. In this Council, to the great glory of God, the principle of "Freedom of Conscience" was proscribed and definitively excluded from among the principles governing the public life of the kingdom. Then there is the substantial volume of the Constitutions of the Synods of the Province of Gnesen. In these Constitutions there was entrusted the

writing down of all the wise and useful promulgations and provisions of the Polish bishops for the complete preservation of the Catholic life of their flocks from contamination by Jewish perfidy. These were drafted in view of the fact that the circumstances of the time required Christians and Jews to dwell together in the same cities and towns. All this shows, clearly and fully, what glory (as We have already said) the Polish nation has acquired for itself by preserving inviolate and intact the holy religion that its ancestors embraced so many centuries ago.

Of the many points to which We have just alluded, there is none of which We feel moved to complain, except the last. But regarding this point We are forced to exclaim with tears: "How the gold has grown dim!" (Lamentations 4:1). To speak briefly: from responsible persons whose testimony merits belief and who are well informed regarding the state of affairs in Poland, and from people living in the kingdom who have, out of religious zeal, brought their complaints to Us and to the Holy See, We have become aware of the following facts. The number of Jews has greatly increased there. Thus certain localities, towns, and cities that were formerly surrounded by splendid walls (whose ruins bear witness to this) and that were inhabited by a large number of Christians—as we see in old lists and registers still extant—are now neglected and dirty, populated by a great number of Jews and almost stripped of Christians. Moreover, there are in the kingdom itself a certain number of parishes in which the Catholic population has diminished considerably. The consequence is that the income proceeding from such parishes has been so greatly reduced that they are in imminent danger of being left without priests. Furthermore, all trade in articles of general use, such as spirits and even wine, is in the hands of the Jews; they are allowed to undertake the administration of public funds; they have made themselves tenants of inns and farms and have acquired landed

estates. By all these means they have acquired rights of mastery over unfortunate Christian cultivators of the soil, and not only do they use their power in an inhuman and heartless manner, imposing harsh and painful labors on the Christians, forcing them to bear excessive burdens, but in addition they inflict bodily punishment on them in the form of blows and wounds. Thus these unhappy people are in the same condition of subjection to a Jew as slaves to the arbitrary authority of their master. It is true that, in inflicting such punishments, the Jews are required to have recourse to a Christian official to whom this function is entrusted. But since this official is obliged to obey the commands of the Jewish master, in order not to be deprived of his own office, the tyrannical orders of the Jew must be carried out.

We have said that the administration of public funds and the leasing of inns, estates, and farms have fallen into the hands of the Jews, to the great and various disadvantage of Christians. But we must also allude to other monstrous abnormalities, and we shall see, if we examine them carefully, that they are capable of giving rise to even greater evils and more extensive ruin than those already mentioned. It is a matter fraught with very grave consequences that Jews are admitted into the houses of the nobility in a domestic and economic capacity to occupy the position of steward. In this way they live in terms of family intimacy under the same roof with Christians and treat them continually in a contemptuous manner, openly showing their disdain. In cities and other places Jews may be seen everywhere among Christians; and what is even more lamentable, the Jews are not in the least afraid to have Christians of both sexes in their homes, attached to their service. Again, since the Jews are very much engaged in commercial affairs, they amass enormous sums of money through these activities, and proceed systematically to despoil Christians of their goods and possessions through usurious

exactions. Although at the same time they borrow sums of money from Christians at an immoderately high rate of interest, for the payment of which their synagogues serve as guarantee, their reasons for acting thus are easily visible. In the first place, they obtain money from Christians that they use in trade, thereby making enough profit to pay the agreed interest and at the same time increase their own power. In the second place, they gain as many protectors of their synagogues and of their persons as they have creditors.

The famous monk Radulphus, in times past, was carried away by his excessive zeal and was so hostile to the Jews that, in the twelfth century, he traversed France and Germany preaching against them as enemies of our holy religion, and ended by inciting Christians to wipe them out completely. As a consequence of his unbridled zeal, a great number of Jews were slain. One wonders what that monk would do or say if he were alive today and saw what is occurring in Poland. The great St. Bernard opposed the unrestrained excesses of Radulphus's frenzy and, in his Letter 363, wrote to the clergy and people of Eastern France as follows:

"The Jews are not to be persecuted; they are not to be killed or hunted like wild beasts. See what the Scriptures say about them. I know what is prophesied about the Jews in the Psalm: 'Slay them not, lest my people forget.' They are, certainly, living signs that remind us of the Passion of the Savior. Furthermore, they have been dispersed throughout the whole world in order that, while they pay the penalty of so great a crime, they may be witnesses of our Redemption."

Again, in his Letter 365, addressed to Henry, Archbishop of Mainz, he writes:

"Does not the Church triumph daily over the Jews in a more noble manner by showing them their errors or by converting them than by killing them? It is not in vain that the universal Church has decreed the recitation throughout the world of the prayer for the

Jews, obstinately unbelieving, that God may remove the veil that covers their hearts and bring them out of their darkness into the light of truth. For if she did not hope that those who do not believe might come to believe, it would seem pointless and without purpose to pray for them."

Peter, Abbot of Cluny, wrote similarly against Radulphus to Louis, king of the French. He exhorted the king not to permit the Jews to be massacred. Nonetheless, as is recorded in the Annals of the Venerable Cardinal Baronius, under the year of Christ 1146, he at the same time urged the king to take severe measures against them because of their excesses, in particular to dispossess them of the goods that they had taken from Christians or amassed through usury, and to use such sums for the benefit and advantage of religion.

As for Us, in this question, as in all others, We follow the line of conduct adopted by Our Venerable Predecessors, the Roman Pontiffs. Pope Alexander III1 forbade Christians, under severe penalties, to enter the service of Jews for any long period or to become domestic servants in their households. "They must not," he wrote, "serve Jews for hire on a permanent basis." The same Pontiff explains the reason for this prohibition as follows: "Our way of life and that of the Jews are extremely different, and the Jews will easily pervert the souls of simple folk to their superstition and unbelief if such people live in continuous and intimate intercourse with them." This passage concerning the Jews is found in the Decretal Ad haec. Pope Innocent III,2 after noting that Jews were being admitted by Christians into their cities, warned Christians that the manner and conditions of admission must be such as to prevent Jews from repaying good with evil: "When they are thus admitted out of pity into familiar relations with Christians, they repay their benefactors, as the proverb says, like a mouse in a bag, or a serpent in the bosom, or a smoldering firebrand in one's lap." The same Pontiff says that it is

fitting that Jews should serve Christians, but not that Christians should serve Jews, and he adds: "The children of the free woman must not serve the children of the slave woman. On the contrary, the Jews, as servants rejected by that Savior whose death they maliciously contrived, ought to recognize themselves, in fact and by right, as servants of those whom the death of Christ has set free, in the same way that it has enslaved them." These words can be read in the Decretal Etsi Judaeos. Likewise, in another Decretal, Cum sit nimis, under the same heading De Judaeis et Saracenis, he forbids the granting of public offices to Jews: "We forbid giving public offices to Jews, because they make use of the opportunities thus afforded them to show themselves bitterly hostile toward Christians."

In his turn, Pope Innocent IV wrote to St. Louis, king of the French, who was thinking of expelling the Jews from his domains, approving the design of the king, since the Jews were not observing the conditions imposed upon them by the Apostolic See: "We, who long with all Our heart for the salvation of souls, grant you full authority, by these present letters, to banish the Jews mentioned above, either personally or through others, especially because, as We have been informed, they do not observe the regulations that have been drawn up for them by this Holy See." This text may be found in Raynaldus, under the year of Christ 1253, number 34.

If, then, someone asks what it is that the Apostolic See has forbidden to Jews dwelling in the same localities as Christians, We will answer that they are forbidden to do precisely the same things that are permitted to them in the kingdom of Poland, that is, all the things that We have enumerated above. To convince oneself of the truth of this statement, it is not necessary to consult a great number of books. One need only review the section of the Decretals De Judaeis et Saracenis and read the Constitutions of the Roman Pontiffs, Our Predecessors—Nicholas V,2 Paul IV,3 St. Pius V,4

Gregory XIII, and Clement VIII5—which are not difficult to obtain, since they are found in the Bullarium Romanum. You, however, Venerable Brothers, do not need to read so much in order to see clearly how matters stand. You have only to look at the statutes and regulations promulgated in the synods of your predecessors, since they were most careful to include in their Constitutions everything that the Roman Pontiffs had ordered and decreed regarding this question.

The core of the difficulty, nevertheless, lies in the fact that the synodal decrees have either been forgotten or not carried into effect. It is your task, therefore, Venerable Brothers, to restore them to their pristine vigor. The nature of your sacred office requires that you struggle zealously to have them enforced. It is fitting and appropriate in this matter to begin with the clergy, since it is their duty to show others how to act correctly and to enlighten all people by their example. We are happy in the confidence that, by the grace of God, the good example of the clergy will bring back the erring laity to the right path. All this you can command and order with greater ease and security because, as We have been told in reports from honorable men worthy of all confidence, you have not leased your possessions or your rights to the Jews and you have avoided all dealings with them with regard to lending or borrowing. Thus, as We have been led to understand, you are completely free and unencumbered by any business dealings with them.

The systematic procedure prescribed by the sacred canons for requiring obedience from the recalcitrant, in questions of great importance such as the present one, has always included the use of censures and the recommendation to add to the number of reserved cases those that are foreseen as a proximate danger or risk for religion. You know very well that the holy Council of Trent made every provision to strengthen your authority, especially by

recognizing your right to reserve cases. The Council did not limit your right exclusively to the reservation of public crimes, but went much further and extended it to the reservation of acts described as more serious and detestable, provided these acts are not purely internal. On various occasions, in several decrees and circular letters, the Congregations of Our august capital have established and determined that, under the title of "more serious and detestable crimes," those to which humanity is most inclined are to be included, and that are harmful to ecclesiastical discipline or to the salvation of souls entrusted to the pastoral care of the bishops. We have treated this point at some length in Our Treatise on the Diocesan Synod, Book V, chapter 5.

We assure you that all the help We can give you will be at your disposal to guarantee success in this matter. Moreover, in order to confront the difficulties that will inevitably arise if you have to proceed against ecclesiastics exempt from your jurisdiction, We shall give Our Venerable Brother, the Archbishop of Nicaea, Our Nuncio in your country, the appropriate instructions in this regard, so that you may obtain from him the faculties required to deal with the cases that may arise. At the same time, We solemnly assure you that, when a favorable opportunity presents itself, We shall deal with this matter with all the zeal and energy that We can muster, with those by whose power and authority the noble kingdom of Poland can be cleansed of this filthy stain. Above all, Venerable Brothers, implore with all the fervor of your souls the help of God, who is the Author of every good. Implore his help as well, with earnest prayer, for Us and for this Apostolic See. Embracing you with the full measure of charity, We very lovingly impart to you and to the flocks entrusted to your care the Apostolic Blessing.

Given at Castel Gandolfo, June 14, 1751, in the eleventh year of Our Pontificate.

APPENDIX II[2]
ST. THOMAS AQUINAS ON THE GOVERNMENT OF THE JEWS

Friar Thomas Aquinas, of the Order of Preachers, greets that most illustrious lady. I have received the letter of Your Excellency, through which I fully understood not only your pious solicitude for the government of your subjects, but also your devout affection toward the members of our Order, and I give thanks to God who has inspired in your heart the seeds of such great virtues. In that letter, however, you asked me to answer certain questions, which

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[2] This little treatise is the response of St. Thomas to some questions put to him by the Duchess of Brabant.

ALIX, OR ALEYDA, governed the duchy of Brabant after the death of her husband, HENRY III, from 1261 to 1267. It is probable that she sent her letter to the Saint at the beginning of her reign, that is, in the year 1261 or shortly thereafter (see H. PIRENNE, "La duchesse Aleyde de Brabant et le De regimine Judaeorum de S. Thomas," Revue Néoscolastique, 1928, pages 193–205).

Regarding the title, it should be clarified that all the editions, and even the catalog of the canonization process, list it as De regimine Judaeorum (On the government of the Jews), although only some points of it refer to the Jews. For this reason some codices entitle it De regimine subditorum (On the government of subjects). Translation of the Latin text from Opuscula omnia necnon opera minora, ed. Lethielleux, 1949, pages 213–219 [Trans. G. D. C.].

indeed proved difficult for me, partly because of the occupations that my duty of teaching requires of me, partly because I should have preferred that you seek the counsel of others more expert in such matters. Nevertheless, considering it inappropriate to be blamed as ungrateful for your kindness or negligent in regard to your request, I have endeavored to answer the questions you sent me, without prejudice to a better opinion.

II. Your Excellency asked me, first, whether it is lawful for you to levy taxes on the Jews, and for how long and to what extent.

To this question, proposed in an absolute way, one may answer that, although the law states that the Jews, by reason of their fault, are in perpetual servitude and that therefore princes can confiscate their immovable goods, nevertheless due moderation must be observed so that they in no way lack the resources necessary for life, because we must, after all, act honorably even toward those who are outside, so that the name of God may not be blasphemed; thus the Apostle exhorts the faithful, by their example, "to give no offense to Jews or to Greeks or to the Church of God" (First Letter to the Corinthians 10:32)—a rule that should be observed so that, as the law also determines, they not be compelled to pay taxes which they were not accustomed to pay in the past, since unusual measures disturb the minds of men more than what is customary. Therefore, according to this view thus moderated, you may levy taxes on the Jews in accordance with the custom of your predecessors, provided there is no obstacle to this.

III. From your subsequent questions, as I was able to gather, your greatest difficulty would be the fact that the Jews in your lands possess nothing other than what they have acquired through the depravity of usury; and thus you further inquire whether it is not lawful to exact something from them, since what they have plundered must be restored.

To this I think the answer should be that just as the Jews cannot lawfully retain what they usuriously took from others, so you, in turn, could not lawfully keep such goods if you received them from them, unless perhaps they were of equal value to what they have taken up to this point, from you or your predecessors. But if they have taken from others, you must restore what they plundered to those to whom they were bound to restore it. Therefore, if there are some persons who have been victims of their usury, these must have restitution made to them; otherwise the goods must be spent for pious purposes, according to the counsel of the diocesan bishop or of other upright men, and even used for the common good or for the advantage of some holy place, and, in a case of urgent necessity, for the poor. Nor would it be unlawful to require anew from the Jews such (restitutions)—respecting the custom of your predecessors—in order to spend them on pious works.

IV. You asked, in the second place, when a Jew has sinned, whether he ought to be punished by a pecuniary penalty if he possesses nothing other than the fruit of his usury.

To this question the answer should be given, according to what has been said above, that it is fitting for him to be punished by a pecuniary penalty, so that he may obtain no profit from his iniquity. I likewise think that a Jew—or any other usurer—ought to be punished by a heavier pecuniary penalty than anyone else in a similar case, insofar as he is known to have less right to the money that is taken from him. Another penalty can also be added to the pecuniary one, so that it may not seem sufficient punishment merely to strip him of money which he owes to others. For the money taken from usurers by way of penalty cannot be retained, but must be spent as explained above, if they have nothing other than the fruits of their usuries.

If it is said that such a procedure harms the princes of the realms, they must blame themselves for this harm, since it is the child of their negligence. It would be better if they forced the Jews to work so that they might earn their own livelihood, as happens in some regions of Italy, instead of allowing them to live idle, enriching themselves solely through usury and thus defrauding their lords of revenues; for in this way the princes would be defrauded, through their own fault, of their own income, if they allowed their subjects to gain profits solely through robbery and theft, since they would be obliged to restore everything they might collect from them.

V. The third question concerned whether it is lawful to accept money or other gifts that they offer spontaneously.

To this I answer that, in my opinion, it is lawful to accept them and fitting that the money thus received be returned to those from whom it was taken or be otherwise spent as explained above, if they possess nothing other than the fruit of their usuries.

VI. In the fourth place you ask, if you receive from the Jew more than what Christians demand from him, what should be done with the surplus.

The answer follows from what has already been explained. For it may happen in two ways that Christians do not demand from the Jew the surplus. On the one hand, because the Jew perhaps had some things besides his usurious gain, and in this case it is lawful for you to retain them, respecting, however, the due moderation explained above; I think the same must be said in the case in which the victims of his usury later voluntarily donate to him, even though the Jews might show themselves willing to return the usury. On the other hand, it can happen that those whom they exploited have disappeared, either because they have died or because they live in other countries; in this case the Jews themselves are bound to

restitution. But if no one appears to whom they ought to restore, one should proceed in the manner explained above.

What has been said of the Jews should likewise be understood regarding the Cahorsins,1 or any others who are given over to the depravity of usury.

VII. You asked, in the fifth place, whether it is lawful for you to sell offices to your officials and servants or to accept from them a loan of one hundred pounds, until such time as they assume possession of the offices in question.

I think this question contains two difficulties, the first dealing with the sale of offices. On this point it must be kept in mind that the Apostle states that "many things are lawful that are not expedient" (First Letter to the Corinthians 6:12). As long as you confer upon your officials and servants nothing more than the power of a temporal office, I do not see why it would not be lawful for you to sell such offices, provided you sell them to those of whom it may be presumed that they will exercise them honestly, and that they are not sold at such a high price that your subjects can only buy them back with great hardship. Nonetheless, I do not in any way judge this sale to be expedient. First, certainly, because it often happens that those who would be most suitable to hold such offices are poor and therefore unable to buy them; and, if they are rich, those who are better do not go about seeking such offices nor covet the wealth that they bring. It follows that, in general, those who are the worst, ambitious and lovers of money, receive such offices in your land; it is likely that they will oppress your subjects and not so faithfully seek your advantage. I therefore judge it more expedient that you choose upright and suitable men for offices, obliging them to accept them—even against their will if necessary—because, thanks to their goodness and diligence, more will be gained both by you and by your subjects than you could acquire by the aforesaid sale of offices. Such a

counsel was given to Moses by a relative: "Moreover choose able men from all the people, such as fear God, men who are trustworthy and who hate a bribe, and place such men over the people as rulers of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times" (Book of Exodus 18:21–22).

VIII. The second doubt on this subject concerned the loan. In this regard I think it should be said that if they give a loan in order to receive the office, this is without doubt a usurious contract, since, in exchange for the loan, they receive the power of the office; and thus you give them occasion to sin in this, and they themselves are also bound to resign the office thus acquired. On the contrary, if you had granted the offices gratuitously and then received a loan from them, compatible with their office, this transaction would not involve any sin.

IX. You asked, in the sixth place, whether it is lawful for you to raise taxes, even temporary ones, from your Christian subjects. In this you must keep in mind that the princes of nations have not been instituted by God in order to seek their own opulence, but to procure the common good of the people.

Thus some princes are reproved in Ezekiel: "Her princes in the midst of her are like wolves tearing the prey, shedding blood, destroying lives to get dishonest gain" (Book of Ezekiel 22:27). And elsewhere the same prophet says: "Thus says the Lord God: 'Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings; but you do not feed the sheep'" (Book of Ezekiel 34:2–3). For this reason the revenues of nations have been instituted for princes so that, living from them, they may refrain from plundering their subjects. Therefore, in the same Prophet it is said, by God's command: "The prince shall have land on both sides of the holy district and the property of the city … so that

my princes shall no more oppress my people" (Book of Ezekiel 45:7–8).

X. Sometimes, however, it happens that princes lack sufficient revenues to defend their territories and to meet other reasonable expenses that press upon them. In such a case it is just for subjects to indicate whence one may draw in order to procure the common good. Hence, in some nations, by virtue of an ancient custom, lords impose on their subjects certain contributions that, if they are not excessive, may be exacted without sin, since—as the Apostle says—"who serves as a soldier at his own expense?" (First Letter to the Corinthians 9:7). Therefore, the prince who "serves as a soldier" for the common good must also live from what is common, meeting the needs of the community either from fixed revenues or, if these fail or are insufficient, from what is collected from individuals. A similar reason must be advanced if some new circumstance arises in which it is necessary to incur many expenses for the common good or to preserve the honorable position of the prince, and for which ordinary revenues or customary collections are not sufficient—for example, in the case of an invasion of the realm by an enemy or something similar. Therefore, in addition to habitual collections, princes may lawfully exact other contributions from their subjects for the common good. But what is absolutely forbidden to them is to demand more than what has been fixed, merely out of greed for possession or because of their disordered and immoderate expenses. Hence John the Baptist said to the soldiers who came to him: "Rob no one by violence or by false accusation, and be content with your wages" (Gospel according to St. Luke 3:14). The revenues of princes, then, are like their wages, with which they must be satisfied, not demanding more unless for the aforementioned reason, for the common good.

XI. In the seventh place you asked, in the event that your officials have unjustly plundered something from your subjects, what you ought to do in this regard if it comes into your hands or not.

The answer is clear, for if it comes into your hands you must restore it, if you can, even to the very persons harmed, or expend it for pious works or for the common good if you cannot find those persons. But if it does not come into your hands, you must compel your officials to restore what they have plundered, even if you do not know the persons who were victims of the pillaging, so that they may not reap profit from their injustice; and you must also punish them more severely for this, so that others may refrain in the future from such misdeeds, because, as Solomon says, "When a scoffer is punished, the simple becomes wise" (Book of Proverbs 19:25).

XII. Finally you ask whether it is good that the Jews in your state be obliged to wear a sign that distinguishes them from Christians.

The answer is clear, because according to what is decreed in the General Council,1 Jews of both sexes, in every Christian land and at all times, must be distinguished from other peoples by some difference in their dress. This is also commanded to them in their own law, namely, that they place tassels on the corners of their garments by which they may be distinguished from others.

This is what, at present, I can reply to your questions, O illustrious and pious lady, not imposing my opinion upon you but rather advising you to attach greater weight to the opinion of learned men. May your government extend over many years.

Printing was completed on September 29, 1982, the feast of ST. MICHAEL THE ARCHANGEL, Angel of praise and of incense, Prince of the heavenly hosts, Warrior of God against the armies of the Evil One, Restorer of divine Victory, Patron of the Church Militant, guardian and guide of all the brave who are ready for Combat against the snares of Satan and "the other evil spirits who prowl about the world seeking the ruin of souls," in the printing workshops Talgraf, Talcahuano 638, Ground Floor "H," Buenos Aires.

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The Jew in the Mystery of History

The Jew in the Mystery of History presents Fr. Julio Meinvielle's theological interpretation of Jewish-Christian relations from biblical times through the twentieth century. Drawing on Catholic sources, the author examines what he considers the Jewish people's role in salvation history, their relationship with Christian civilization, and their influence on modern political and economic movements including the French Revolution, capitalism, liberalism, Freemasonry, and communism.

Originally published in 1936 and revised through six Spanish editions, this work reflects mid-twentieth-century Latin American Catholic perspectives on the "Jewish question." The text includes appendices with Pope Benedict XIV's 1751 encyclical on Jewish converts and excerpts from St. Thomas Aquinas.

*Hatred toward any group on account of race is contrary to the Catholic faith and cannot be tolerated under any circumstances. Those who misappropriate this work to promote such ideologies stand condemned by the very faith they claim to represent and shall be judged accordingly by divine and ecclesiastical authority.

Contained in this Volume:

3 Prologues • 2 Prefaces • 4 Chapters • Epilogue • 2 Appendices

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